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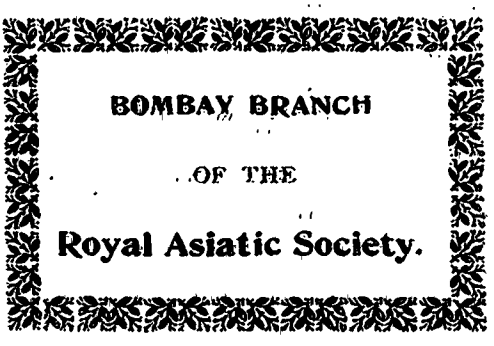

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Original Series
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Religious Pieces

in

Prose and Verse.

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BY

GEORGE G. PERRY, M.A.,

PREBENDARY OF LINCOLN AND RECTOR OF WADDINGTON,

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CONTENTS

	PAGE
PREFACE	v
I. DAN JOHN GATTRYNGE'S SERMON	1
II. THE MIRROR OF ST. EDMUND	16
III. THE ABBEY OF THE HOLY GHOST	51
IV. WM. OF NASSINGTON'S POEM ON THE TRINITY, &C.	63
V. THANKS TO CHRIST	75
VI. A PRAYER TO CHRIST	77
VII. A PRAYER FOR MERCY	78
VIII. FIRST HYMN TO JESUS CHRIST	79
IX. HYMN TO JESUS CHRIST AND THE VIRGIN	83
X. A PRAYER TO CHRIST	87
XI. MORAL POEM	88
XII. A PRAYER TO JESUS	91
XIII. A SECOND HYMN TO JESUS	92
XIV. OF SAYNTE IOHN ÞE EUANGELIST	97
XV. EARTH UPON EARTH	106
XVI. SERVE AND LOVE CHRIST	107
XVII. WHAT THUNDER SIGNIFIES	114
XVIII. LAMENTATION OF A DYING SINNER	115
XIX. CHARM FOR THE TOOTHACHE	119
GLOSSARY	121
INDEX OF NAMES	131

PREFACE.

THE miscellany of Religious Tracts and Poems which follows is edited from the Thornton Manuscript, which has already contributed the Morte Arthure and the Hampole Short Treatises to the publications of the E. E. T. S. It is hoped that it will serve somewhat towards illustrating the religious teaching of the fourteenth and fifteenth centuries, as well as towards exhibiting the peculiarities of the Northern English, in which all the pieces are written.

The first tract is a good and idiomatic specimen of a mediaeval Sermon, and as we find that it was preached in obedience to the command of 'oure Fadire þe byschope,' who had directed all those who under him had cure of souls 'opynly, one ynglysche, apone Sonondayes, to preche and teche þaȳm þat þay have cure off, the lawe and the care to knawe God Almyghty,' it is also at the same time an evidence of the amount of instruction provided for the people in those days. Some hundred years before this Sermon was written, Bishop Grosseteste had given very similar directions to his clergy, mentioning the very heads which are touched in this Sermon, and bidding them discourse of them to the people every Sunday *in idiomate communi*. Surely these facts, and many others like them which might be produced, go far to prove that the parish priest of the Middle Ages was not such a 'dumb dog' as

some would have him to be, and that preaching was not confined to the Friars. Dan Jon Gaytrigg must have been a very sensible instructor for his flock, according to their creed and lights; and the nervous and rhythmical English in which his teaching is conveyed would be hard to equal in modern days. There is another copy of this Sermon in the Library of Trinity College, Cambridge, MSS. B. 10. 12, from which Prof. Skeat kindly made an extract for me. It differs very slightly from the text here printed, but has indications of being a somewhat later transcript. For instance, the old and probably not well-known word '*tray*' of the Thornton MS. is changed in the Cambridge copy into 'thoȝt', and an occasional omission of a Northern form betrays the fact that the copier was not writing his own dialect. Mr. Skeat, whose opinion on this subject is of the utmost weight, writes as follows with regard to the style of the Sermon. 'I have not a doubt that the "Sermon" was originally in *verse*, and to print it as prose, without remark, would be a mistake. It is to be noted that the Trinity MS. is at first written as prose (but there are frequent dots shewing where the lines end), and very soon it is written *as verse*, and so continues down to the end. For instance, look at the following:—

> Þe sẽxte poynt is . þát we sall trõwe
> þat þe foũrtyde dãy . ãfter þat he rãse,
> thurgh strẽngh of hemsẽlfe . he stẽghed vntil hẽuen,
> whare oure kỹnde is nõw . in his blỹssed pẽrson,
> noght ãnely ẽuen . no mẽte til his aũngels,
> bot hẽghe corounde kỹnge . abouẽn all aũngels.

It is clear that we have here the regular alliterative verse, *perfect* as regards accent, *imperfect* as regards alliteration; in fact, the very kind of metre into which the old Piers Plowman metre would naturally degenerate. The third line preserves the alliteration altogether, and is a nearly perfect line.' Perhaps even a stronger passage than the one selected by Prof. Skeat might be found at page 11:—

Eúynly to sûffire . þe wêle and þe wâa,
Wêlthe or wândreth . whêthire so betŷde . . .
Stŷffely to stânde . agâynes our fâas,
Whêthir þay be bôdyly . or þôy be gâstely,
Swa þat nâ fulle fândyng . mâke vs to fâlle,
Ne be fâlse in our fâythe . agaŷnes God Almŷghtty.

Here the alliteration is very marked. I confess, however, I do not see my way to bringing the whole of the Sermon into this form. If it were originally written in alliterative verse, it would evidently have been with the object of helping the people to commit it to memory.

Treatise No. II is an old English translation of the Speculum of S. Edmund. This was a very popular treatise in its day, and, we believe, the only surviving work of the famous Edmund Rich, Archbishop of Canterbury—famous for his asceticism—famous as a teacher of Greek at Oxford, and as having had for his pupils Grosseteste, Robert, and Roger Bacon—famous for his sudden elevation to the Primacy—notably famous for the good stand he made in that office for English liberties—famous also for his retirement from his high post; and famous after death for the popular tumult which forced the pope to canonize him. All these points are well brought out in Dr. Hook's Life of the Archbishop. At the Monastery of Pontigny in France, the place of his retirement, where the great spirits of Thomas à Becket and Stephen Langton had before him found rest, he wrote, or at any rate finished, his *Speculum*. It is a composition which breathes a fierce asceticism, and is almost Manichean in its hatred of bodily ease. This would insure its popularity in an age which only comprehended religion as a bitter and unsparing chastiser of the flesh, and hence its early translation into French and English. We subjoin a specimen of the original, with the French and English translations. With regard to the age of the latter, Mr. Morris, on examining a passage sent to him, was of opinion that it might be as early as 1350. Very probably it is a rescript from a still earlier English

version in a Southern dialect, but I have not discovered any other English MS. of this Treatise.

FRENCH.
From Arundel MS. 288.
p. 207.

Uidete uocationem uestram.—Ces moȝ de la postle partenent a nous genȝ de religion. ueeȝ, fet il, a quey uous estes apelleȝ. e ceo dit il por nous exciter a perfection. e por ceo quel homme[1] ke ieo pens de moy, mesmes de nuit e de iour, de une part ay ioye grant. e dautre part grant dolur. Ioye por la seynte religion. dolur en confusion por ma feble conuersacion. e ceo nest pas graunt merueyle. Kar Ieo ay grant acheson. Kar ci dit Seynt Eusebye en un sermon. uenir a religion est souereyne perfeccion. e nent parfitement uiure souerayne dampnacion.

[1] ? houre.

LATIN. (*Original.*)
From Magna Bibl. Vet.
Patr. XIII. 355.

'Videte vocationem vestram fratres.' Ista verba apostoli pertinent ad homines religiosos. Videte (inquit) ad quid vocati estis. Et hoc dixit Apostolus ad excitandum nos ad perfectionem. Et propter hoc quâcunque horâ cogito de me ipso, die vel nocte, ex unâ parte habeo magnum gaudium, et ex aliâ parte magnum dolorem. Gaudium habeo propter sanctam religionem, dolorem et confusionem propter meam debilem conuersationem. Et illud non est mirum, quia habeo magnam causam. Nam, sicut dicit Sanctus Eusebius in vno sermone, Venire ad Religionem summa perfectio est, sed non perfectè viuere in religione, summa damnatio est.

ENGLISH.
Thornton MS.
(as printed).

'Videte vocacionem vestram.' This wordes sayse Saynte Paule in his pystyll, and thay are thus mekill to saye one ynglysche, 'Seeȝe ȝoure callynge.' This worde falles till vs folke of religioune: and that sais He till excite vs till perfeccyone. And ther-fore what houre þat I thynke of my-selfe, one nyghte or on day, on a syde hafe I gret joye, and on anoþer syde gret sorowe —joy for þe haly religione, sorowe and confusyon for my febill conuersasione. And þat es na wondire for I hafe gret enchesone. Als þe wyese man saise in his sermon, he sais to com to religione es souerayne perfeccyone, and there - in noghte perfitly to lyffe es souerayne dampnacyone.

Among the promises of future publications made by the E.E.T.S. there is held out to us the hope of some day seeing in print the Life of S. Edmund from the British Museum MS. When it is printed I feel persuaded that it will be found very illustrative of the Speculum, and vice versâ. I believe Dr. Hook does not profess to have consulted this old mediaeval Life of the Archbishop for his biography in the third volume of his Archbishops.

We now come to No. III. The Abbaye of S. Spirit. This trea-

tise, of which there are several MS. copies, has been attributed to various authors. Some would have it the composition of Bishop Alcock, who died 1480, but as it exists in the Vernon MS., which is about a century earlier, this notion is disposed of. In the Lambeth MS. it is given to Richard Rolle de Hampole, but as his paternity is claimed for almost all religious Middle-Age MSS. that have gone astray, we cannot build much on that. The fact of the early Vernon MS. having the Treatise in a Southern dialect is much against the supposition of its being Hampole's. Whether Robert Thornton re-wrote it in his own idiom, or how it got into the form we have here, cannot be discovered; but as the preference here given to the Thornton copy may seem to some to be unfounded, we subjoin a conspectus of a portion of four manuscripts for the purpose of comparison.

I. Vernon MS. (Bodleian.) A. D. 1380.	II. Lambeth MS. 432. fol. 37 B.	III. Trin. Coll. Camb. MS. O. 1. 29.	IV. Thornton MS. (as printed).
Here biginneþ a tretis þat is clept þe Abbey of þe holy gost. þat is conscience of monnes herte schulde ben in þis Abbey most.	Here begynnythe Rechard Hamppulle of the Abbay of the holy goest fulle nessessarye.	þis es þe begynnynge of þe abbay of þe holye goste, þe wilke þat es founded in A place þat es callede conscience, *and* þerfore, mañ, be-whare!	Of the abbaye of saynte Spirite that es in a place that es callede conscyence.
Mi deore Breþren And Sustren. I seo wel . þat monie wolde ben In Religion . but þei mowe not . for Pouert. or for Age . or for drede of heore kun. or for bond of mariage. And þerfore I make her a Book of Religion of herte. þat is of þe Abbeye	Dere Bretheryne and Sustren, I Se welle ther wold be many in Religeoun, but þay may not, for pouerte, or for Awe, or for drede of kyn, or for bondage, or for mariage; therfor y make here a boke of Religeoun of the hert That is of the Abbey of the holy	My fulle dere and well loued brethire and sisters in god, I see now weel in þies dayes þat many mẽn wilde full gladely be in religioun, bot þei may nouȝt, fore pouerte or fore elde, or fore dreed, or elleȝ fore kyndrede or for bonde of mariage. And þerfore I make	A dere brethir and systirs, I see þat many walde be in religyone bot þay may noghte, owthir for pouerte, or for drede of thaire kyne, or for band of maryage, and for-thi I make here a buke of þe religeon of þe herte, þat es of þe abbaye of the Holy

of þe holi gost . þat alle þo þat mouwe not ben In bodi Religion þei mowe ben In gostly. *Ah Jhesu Merci*. Where may þis Abbey and þis Religion best ben I . founded. Certes neuere so wel . ne so semely . as in a place . *þat* is clept Concience. Now be houeþ hit þenne . at þe biginnynge . þat þe place of þe Concience be clanset . þorw wys clansynge. þe holi gost senden a doun twey Maidens ful connynge . þat on is clept . Rihtwisnesse. And þat oþer loue of clannesse . þeose tweyne schul caste from þe concience and from þe herte all manere fulyth of foule þouȝtes and of foule ȝeornynges.

goest, that all tho that may not be in Bodely Religeoun myght be in goestly religeoun. A Ihesu mercy where may the abbay of this religeoun be best y foundid. Certis nowhwhere so wele ne so surely as in a place that is callid Consciens. Now hit behovith, at the bygynnyng that the place of the Conscience be clensyd wislye. The holy goest shalle Fynde two maydennys Fulle cunnyng, the tone is callid Rightwisnesse, And the tother is callid love of clennesse. These two shalle cast out from the conscience, and from the hert, alle maner Filthe of foule thoughtes and foule Desyris.

here now a boke of religione of þe herte, þat es, of þe abbaye of þe holy goste; þat all þoo þat may nouȝt be in bodily religione, þat þei maye godely be in gostely religioun. ¶ A Ihesu, mersy! where maye þis abbay and þis religione beste be foundeñ and groundede? ¶ Certeȝ, neuer nowere so well ne so stedefastlye, nor ȝit þerto so semely, as right in a placeȝ[1] þat þei calle conscience. ¶ Now þan behoues it firste at þe begynnynge, þat þe place of þe conscience be so enclosede on ilke syde therough wies closynge, for þis encheson: ¶ þe holy goste salle do sende two maydens full conande. ¶ þe tone is callede by clerkes Ryghtwysnes ¶ And þe tother is called lufe of *grete* (?) clennes. ¶ þies two maydenes sall keste fro þe conscience and fro þe herte all manere of fylthes and foule þoughtes, and of foule ȝernynges.

[1] *sic* in MS.; *read* "place."

Goste, that all tho þat ne may noghte be bodyly in religyone, þat þey may be gostely. A Ihesu mercy! Whare may þis abbaye beste be funded and þis religione? Now certis nowhare so well als in a place *þat* es called conscyence; and who so will be besy to funde þis holy religione, and þat may ilke gud crystyne mane and woman do þat will be besy þerabowte. And at þe begynnynge it es by-houely þat þe place of thi *con*science be clensed clene of syne, to þe whilke clensynge the Holy Goste sall sende two maydyns *þat* ere conande, the one es callede Rightwysnes, and þe toþer es called Luffe of clennes. These two sall cast fro þe conscience and fro þe herte all maner of fylthe of foule thoghtes and desyrs.

It seems probable that II, III, and IV have been re-written from No. I in their different dialects, but at any rate this con-

spectus remarkably illustrates the well-known fact, that mediaeval copiers never kept close to their original, but altered and improved according to their own views of grammar and dialect, without any of that wholesome dread of omitting an inflection which is the scourge of modern editors. The Lambeth MS. in its latter part differs considerably from the Thornton, and contains several passages which the other has not. In fact it may almost better be described as a *similar* treatise than as identical. The Cambridge MS. shews a tendency to insert amplifications and additions, and would thus seem to be later in style, but Mr. Skeat says that the MS. looks like the fourteenth century. There are doubtless several other copies of the treatise to be found.

The matter of this treatise well illustrates the sort of notion which must always have existed even in the most palmy days of monasticism, viz. that it was just possible to live a religious life outside a convent. But the 'Abbaye of S. Spirit' further shews us the reluctance with which this was admitted, the attempt to clothe even active life with the forms, images, and duties of the cloister, and while admitting the possibility of its successful pursuit of holiness, at the same time putting by its side the far higher and more blessed state of the incarcerated regular.

The Religious Poem of William of Nassyngton is certainly not remarkable for its poetical genius, but in the simple scriptural statements of the quondam York lawyer we recognize with pleasure the mind of a devout layman rising out of distracting superstitions to a repose on the great eternal verities of the faith. The Hymns numbered VIII and IX both contain some simple and touching passages. The Moral Poem, No. XI, is by Richard Rolle de Hampole. Hymn No. XIII is among Dr. Furnivall's selections from the Lambeth MSS. There are differences here, but none, it is thought, will object to have two versions of such a beautiful and touching little poem. We now come to the most singular poem of the collection—Saint John the Evangelist. I have not hitherto heard of any other Manuscript of this, and I think all lovers of early English will not fail to be pleased with it.

Indeed some of the words were quite beyond my power, and must have been left unattempted, but for the kind assistance given me in this, and in many other points, by the Rev. W. W. Skeat.

I am afraid, taking the Miscellany throughout, rather a bitter vein of religionism will be found to permeate it. Christianity seems to be regarded as an institution for vexing and harassing the human race, and everything connected with the body and its belongings is simply evil. Manicheeism indeed, as Dean Milman well points out, poisoned the very life-blood of mediaeval Christianity, and Augustine, while he overthrew it as a system, only confirmed and established it as a sentiment. It is probable that this sour asceticism, which has been remarkably illustrated by several publications of the E. E. T. S., will come out even more strongly, as the Society proceeds to dive deeper into the recesses of old English. But this, at any rate, only makes us admire Chaucer the more.

[The text of this book, as far as p. 18, was collated with the Thornton Manuscript by Dr. Furnivall in 1906, and nine new pieces, Nos. V, VI, VII, X, XII, XVI, XVII, XVIII, XIX, were added to its contents. The Dean and Chapter of Lincoln kindly consented to deposit the Manuscript in the British Museum, where the Keeper of the Manuscripts, Mr. Gilson, was good enough to receive it, and a fresh collation of the whole has now been made. Since then the Rev. Canon C. W. Foster of Timberland has very kindly looked up some readings in the MS., and a new Glossary has been provided by Mr. O. T. Williams. J. M.]

I. DAN JON GAYTRYGE'S SERMON.

[*Thornton MS., Linc. Cath. Libr.*, leaf 213 back.]

Here begynnes a Sermoñ þat Dañ Iohn Gaytryge made, þe whilke teeches how scrifte es to be made, & whare-of, and in scrifte how many thynge3 solde be consederide. Et est Petrus sententiarum discrecione primâ.

Als a grett Doctour schewes in his buke, of alt þe[1] creatoures þat Gode made in heueñ and in erthe, in water and in ayere, or in oghte elles, þe Souerayne cause & þe skylt whi He mad þaṁ was His aweñ gud wilt and His gudnes, Thurgh þe whilke gudnes, alls He es alt gude, He walde þat some creatures of þase þat He made ware communers of þat blyse þat euer-mare lastis. And for þat na creatoure myghte come to þat blyse † with-owtteñ knaweyng of Godd, als þat clerkes teches, He made skilwyse creatours Angelle and man, of witt and wysdoṁ to knawe God Almyghtyñ, and, thorowe þaire knawynge, lufe Hym and serue Hyṁ, and so come to þat blyse þat þay ware made to. This manere of knawynge had oure forme-fadyrs in þe state of Innocence þat þay ware mad Iñ; and so sulde we hafe hade, if þay had noghte synnede. Noghte so mekilt als hally saules hase now in heueñ, Bot mekilt mare þan mañ hase now in erthe. For oure fourme-fadyrs synned, sayse þe prophete, and we bere þe wykkydnes of þaire mysdedis; For þe knawyng þat þay had of Godd Alt-myghteñ, they had it of Goddes gyfte at þaire begynnynge, with-owtteñ trauayle, or tray, or passinge of tyṁ. And alt þe knaweyng þat we hafe in þis werlde of Hym, es of heryng, and of lerynge, and of techyng of oþer, of þe law and þe lare þat langes tilt Haly

God's mercy in Creation.

[† lf. 214.]

Man must have knowledge in order to obtain a share in it.

This must be gained by hearing and learning.

[1] MS. y^{e}. When y stands for þ, þ is printed. F.

Kyrke, þe whilke all̃ creato*urs* þat lufes God Almyghteñ awe to knawe and to cuñ, and lede þaire lyfe aftiꝛ, and swa come to þat blysse þ*at* neue*r* mare blynnes.

And therefore those who have charge of souls must instruct them.

And for-thi þ*at* mekill̃ folke now in þis werlde ne ere noghte wele ynoghe lerede to knawe God Almyghty, ne lufe Hym̃ ne *ser*ue Hym̃ als þay sulde do, and als þaire dedys oftesythes opynly schewes, in gret *pere*ll̃ to þam̃, to lyfe and to saule; and *pe*rawnt*er* þe defaute may be in thaym̃ þat hase þaiꝛ saules for to kepe, and thaym̃ sulde teche,—als *pr*elates and *per*sons, vicars and prestes, þat ere haldeñ by dett for to lere þam̃—

Our father the Bishop has ordered all parish priests to instruct the people in their own tongue.

For-thi ouꝛ Fadiꝛ þe byschope þat God Almyghty saue, þ*at*, als Sayñ Paule sayse in his pystill̃, will̃ þat all̃ meñ be safe, and knawe God Almyghteñ, and namely þase vndirlowttes þ*at* till̃ hym langes, hase tretide and Ordeyned for þe comoñ *pro*fett, thorowe þe councell̃ of his clergy, þat ilkane þat vndiꝛ hym hase cure of saule, Opynly, one ynglysche, apoñ son*n*ondayes, *pre*che and teche þaym̃ þ*at* þay hase cure off, þe lawe and þe lare to knawe God Almyghty, þat principally may be schewede in theis sexe thynges—[1] In þe fourtene poyntes þat falles to þe trowthe, [2] In þe ten co*m*mandeme*n*tes þat Gode hase gyfeñ vs, [3] In þe Seueñ Sacramentes þat er in Haly Kyrke, [4] In þe Seueñ werkes of mercy vntill̃ oure eueñ crystyñ, [5] In þe seueñ vertus þat ilke mañ sall̃ vse, [6] And in þe Seueñ dedly Synnes þat ilke mañ sall̃ refuse. And he byddes and co*m*mandes in all̃ þ*at* he may, þat all̃ þat hase cure or kepynge vndiꝛ hym̃ Enioyne þaiꝛ *pa*rischen*n*es and þaiꝛ sugettes þat þay here and lere þise ilke sex thynges, and oftesythes reherse þam̃ till̃ þat þay cuñ þam̃, and sytheñ teche þam̃ þaiꝛ childiꝛ, if þay any haue, whate tym̃ so þay are of elde to lere þam̃. And þat *per*souns and vycars and all̃ *pa*rische prestis, Enquere delygently of þaiꝛ sugettes In þe lentyñ tym̃, wheñ þay come to scryfte, whe*þer* þay knawe and cuñ þise sex thynges; and if it be fundeñ þat þay cuñ þam̃ noghte, þat þay Enjoyne þam̃ appoñ his behalfe, and Of payne of penance, for to cuñ þam̃. And for-thi þ*at* nane sall̃ excuse thaym thurghe vnknawlechynge for to cuñ þam̃,

In these six things: (1) The fourteen points of the Creed, (2) the Ten Commandments, (3) the Seven Sacraments, (4) the Seven Works of Mercy, (5) the Seven Virtues, (6) the Seven Deadly Sins.

And Parsons and Vicars are to inquire at Lent whether their Parishioners know them.

our haly Fadir †þe beschope, of his gudnes, hase ordaynede and bedyñ þat þay be schewede opynly one ynglysche amanges þe folke. [† lf. 214 back.] They are to be explained to folk in English.

Whare-fore, anence þe fyrste of þise sex thynges þat es to knawe, þe articles *þat* falles to þe trouthe,—als gret clerkes teches and schewes in thaire bukes,—Thare Falles to þe faythe[1] fourtene poyntes; Of þe whilke seuen Falles to Goddes Godd-hede, and o*þer* seuen Falles to Cristes manehede. ¶ The firste poynte þat we sall trowe of þe Godhede, Es to trow stedfastely In a trewe Godd; and þat na no*þer* es for to trowe In. ¶ The to*þer* es, þat þe heghe Fadir of heuen es stedfaste and sothefaste Godd Almyghtyñ. ¶ The thirde es, þat Ih*es*u Criste, Goddes Sone of heuen, es sothefastly Gode, euen till His Fadir. ¶ The ferthe es, þat þe Haly Gaste, þat samenly co*mm*es of bathe þe Fadir and þe Son*n*e, es sothefaste Godde, euen to paym bathe; and þe whethir noghte twa Goddes, þe Fadir and þe Son*n*e, ne thre Goddes, þe Fadir and þe Son*n*e & þe Haly Gaste, Bot thre sere *persoun*s, and noghte bot a Godd. ¶ The fyfte arctecle es, þat þe Trynyte, þe Fadir and þe Son*n*e and þe Haly Gaste, thre *persoun*s and a Godd, es makere of heuen and erthe and of all thynges. ¶ The Sexte artycle es, þat Haly Kirke, oure modi*re*, es hallyly ane thorow-owte þe werlde, that es, comonynge and felawrede of all cristen folke þat comou*n*s to-gedir in þe sacramentes, and in o*þer* haly thynges þat falles till Haly Kyrke, *with*-owtten þe whilke ne es na saule hele. ¶ The Seuend article þat vs awe to trowe es, vppe-rysynge of flesche, and life *with*-owtten Ende. For when þe dede hase sundyrde oure bodyes and oure saules for a certayne tym, als oure kynd askes, vnto whem þat God sall deme þe qwykke and þe dede, Thane oure saules sall turne agayne till oure bodyes, and we þase ilke (and nane o*þer* þan we are nowe), sothefastely sall ryse vp in body and saule, þat neue*r* mare sall sundire, fra þat tym furthe, bot Samen (if we wele doo whiles we er here) wende *with* Godd to þat blysse þat eue*r*-mare lastes. And if we euyll do, till Endles payne.

And first of the fourteen Articles of the Creed.

Seven are of the Godhead.

(1) One true God.

(2) Father Almighty.

(3) God the Son.

(4) God the Holy Ghost.

(5) Three Persons and one God, Maker of all things.

(6) The Catholic Church, the Communion of Saints.

(7) The Resurrection of the Body and Life Everlasting.

[1] 'faythe' crost thru in the MS.

Seven points of Christ's manhood.

¶ Thir are o*ber* seuen̄ poyntes of Cristes Manhede þat are nedfull̄ to trowe, till̄ all̄ þat are crystyn̄. ¶ The fyrste es, þat

(1) Incarnate of the Virgin Mary.

Ihesu Criste, Goddes Sone of heuen̄, was sothefastely conceyuede of þe maden̄ Marie, and tuke flesche and blode, and become man̄ thurghe þe myghte and þe strenghe of þe Haly Gaste, *with*-owtten̄ any m*er*ryng of hir modirhede, *with*-owtten̄ any mynynge of hir maydenhede. ¶ The to*ber* artecle es, þat we sall̄ trowe

(2) Both God and man.

þat He, Godd̄ and man bathe in a *per*soune, was sothefastely of þat blessyde mayden̄, Godd̄ getyn̄ of His Fadire be-fore any tyme, and man̄, born of His modir, and broghte furthe in tyme.

(3) Suffered for man.

¶ The thirde poynte þat we sall̄ trowe es, Cristes Passione that He tholede bodyly for synfull̄ man̄-kynde, How He was betraysede *with* His disciple, and taken̄ *with* þe Iewes, beten̄ *with* scourges, þat na skynn̄ helde, naylede one þe rude, and corounde *with* thornes, and many o*ber* harde paynes, and dyede

(4) Descended into Hell.

at þe laste. ¶ The ferthe artecle es, þat whene He was dede, and His body tane doun̄, and wonden̄ and doluen̄, 3it þe whill̄s His body lay in þe graue, þe gaste *with* þe Godhede wente vnto Helle, and heryede it, and tuke owte þase þat ware þare-in, als

[†*ff.* 215.]

Adam andEue and o*ber* †Forme-fadyrs whilke He in His forluke walde þat ware sauede.

(5) Rose again the third day.

¶ The fyfte poynte es, þat one þe thirde day after þat He dyede, He rase fra dede to lyfe, Sothefaste Godd̄ and man̄ in body and in saule. For als He dyede in seknes of oure manhede, So He rase thurghe strenghe of His Godhede, and swa dystroyed oure dede thurgh His diynge, and quykkynd vs unto lyfe thurghe His rysesynge.

(6) Ascended into Heaven.

¶ The sexte artecle es, þat we sall̄ trowe þat one þe fourtede day eftyr þat He rase, Thurgh strenghe of Hym-selfe, He steyed in-till̄ Heuen̄, whare oure kynde es nowe in His blyssyde *per*sonne, noghte anely euynne ne mete till̄ His angells, Bot hey coround kynge abowne all̄ His angells, þat be-fore tym̄ was

(7) From thence He shall come to judge the quick and the dead.

lesse þan þe kynde of angells. ¶ The seuend article es, þat righte als He dyede, and eftirwarde rase, and stey in-till̄ heuen̄, Righte swa sall̄ He come apon̄ þe laste day, Bathe for to deme þe qwykke and þe dede, whare all̄ þe folke þat e*ber* was, or es, or sall̄ be, sall̄ sothefastely be schewede and

sene be-fore Hym̃, and ilke a man̄ answere of his awen̄ dedis, and be saued or dampnede whe*per* so he s*er*ues; For, als His ryghtwysenes now es mengede w*ith* mercy, swa sall̃ it thane be w*ith*-owtten̄ mercy.

Secundo.

Decem p*re*cepta Dei.

The ten Co*m*mandementis.

Secondly, of the Ten Commandments.

8 ¶E secund thyng of þe Sex to knawe God Almyghten̄ es, þe ten̄ Co*m*mandmentes þat He hase gyffen̄ vs. Of þe whilke ten̄, þe thre þat ere firste, awe us hallyly to halde anence oure Godd'; and þe Seuen̄ þat ere eftyr*e*, anence 12 our*e* euen̄ cristen̄. ¶ The firste comandement charges vs, and teches vs, þat we leue ne lowte na false goddes. And in þis co*m*mandement es forboden̄ vs alkyn̄ mysbyleues and all̃ mawmetryes, all̃ false enchauntementes, and all̃ soceryes, all̃ 16 false charmes, and all̃ wichecraftes, þat men̄ of myssebyleue trayste appon̄, or hopes any helpe In̄, w*ith*-owtten̄ God Almyghten̄. ¶ The to*per* co*m*mandement byddes vs noghte take in ydillchipe, ne in vayne, þe name of our*e* Lorde Godd', 20 so þ*at* we trowe noghte in His name bot þat es sothefaste, þat we swere noghte by His name bot it be byhouely, and þat we neuen̄ noghte His name bot wirchipfully. ¶ The thirde co*m*mandement es, þat we halde and halowe our*e* haly day, 24 þe Sonondaye, and all̃ o*per* þat falles to þe ȝere, þat er ordeynede to halowe thurgh Haly Kyrke. In þe whilke dayes all̃ folke, bathe lerede and lawede, awe to gyffe þam̄ gudly to Goddes s*er*uyce, to here and say it eft*er* þair*e* state es, in wirchipe of 28 Godd All-myghty and of His gud halowes, noghte þan̄ for to tente to tary w*ith* þe werlde, ne lyffe in lykynge ne luste, þat þe flesche ȝernes, Bot gudly to s*er*ue Godd' in clennes of lyfe.

I. The first Command-ment.

The second Command-ment.

The third Command-ment (4th of the Decalogue).

¶ The ferthe co*m*mandement byddes vs doo wyrchipe to Fadir*e* 32 and to modir*e*, noghte † anely to fleschely fadyr and modir*e*, þat getes vs and fosters vs furthe in þe werlde, bot till̃ our*e* gastely Fadir*e* þat hase heuede of vs, and teches vs to lyffe till̃ hele of

II. The fourth Command-ment (5th of the Decalogue).

[† lf. 215 bk.]

oure saules, and till oure gastely modyr, þat es, Haly Kyrke, to be bouxome þare-to, and saue þe ryghte of it, For it es modir till all þat cristenly lyffes, and alswa till ilke mañ þat wyrchipfull es, for to do wyrchipe eftere þat it es. ¶ The fyfte comandement byddes vs þat we sla na mañ, þat es to say, bodyly ne gastely noþer; For als many we sla, in þat at we may, als we sclaundire or bakbyte or falsely deffames, or fandes for to confounde þaym þat noghte serues, or withdrawes lyfelade fra þam þat hase nede, if we be of hauynge for to helpe þam. ¶ The sexte commandment forbeddes us to syñ or for to foly fleschely with any womañ, owþer sybbe or frem̃ede, wedde or vnwedde, or any fleschely knawynge or dede haue with any, oþer þan þe Sacrament of matremoyne excuse3, and þe lawe and þe lare of Haly Kyrke teches. ¶ The seuend byddis vs þat we sall noghte stele: In whilke es forbodeñ vs robbyng and reuyng, and all wrangwyse takynge or with-haldynge, or hydynge or helelynge of oþer menes gudes, agaynes þaire witt and þaire will þat hase ryghte to þaym. ¶ The aughteñ commandement byddes vs þat we sall bere no false wytnes agaynes oure eueñ cristeñ: In þe whilke es forbodeñ vs all manere of lesynges, False consperacye and false swerynge, whare-thurghe oure eueñ cristyñ may lese þayre catell, Faith, Fauour or Fame, or anything ells, whether it be in gastely or in bodyly gudes. ¶ The nyende commandement es, þat we 3erne noghte oure neghtboure house: In whilke es forbodeñ all wrangwyse couetyse of land or of lythe, or of oghte elles þat may noghte be lyftede ne raysede fra þe grounde, als thynge þat es stedfaste, and may noghte be styrrede. ¶ The tend commandement an þe laste es, þat we 3erne noghte þe wyefe of oure neghteboure ne of oure euyñ cristeñ, ne his mayden, ne his knaue, ne his oxe, ne his asse: In þe whilke es forbodeñ vs to 3erne or to take any thynge þat may be styrride of oþer mẽs gudes, als robes or reches or oþer catell, þat we hafe na gude titill ne na ryghte to; For what thyng so we take or getes one oþer wyse þan þe lawe and þe lare of Haly Kyrke teches, we may noghte be assoylede of þe trespase bot if we

The fifth Commandment (6th of the Decalogue).

The sixth Commandment (7th of the Decalogue).

The seventh Commandment (8th of the Decalogue).

The eighth Commandment (9th of the Decalogue).

The ninth Commandment (part of the 10th of the Decalogue).

The tenth Commandment (part of the 10th of the Decalogue).

make assethe, in þat þat we may, to þam̃ þat we harmede *with* haldande þair*e* gude. And in case þat we hafe thurghe false athes, als in assises or o*þer* enquestes, wetandly or willfully gerte our*e* euen̄ cristyn̄ lesse þaire *patre*moyne or þair*e* heritage, or falsely be dyssessede of lande or of lythe, or false deuorce be made, or any man̄ damn̄pnede, þofe all̄ we do þat we may to þe p*arty*, ȝit may we noghte be assoylede of þe trespas, bot of our*e* beschopp*e*, or of hym þat hase his powere, For swylke caas es ryuely reseruede till̄ hym̄ seluen̄. ¶ Thise ten̄ *com*mande-*mente*ȝ þat I hafe now rekkenede er vmbylowkede in twa of þe gospelle. The tane es, þat we luffe Godd' ou*er* all̄ thynges; The to*þer* † es, þat we lufe our*e* euen̄ cristen̄ hallely in oure herte als we do our*e* seluen̄; For Godd awe vs to lufe hally *with* herte, *with* all̄ our*e* myghte, *with* all̄ our*e* thoghte, *with* worde and *with* dede. Our*e* euyn̄ crysten̄, als-swa awe vs to lufe vn-to þat ilke gude þat we lufe our*e*-selfe, þat es, þat þay wele fare in body and in saule, and come to þat ilke blysse þat we thynke to; and whate-so-eu*er* þat he bee, þat þise twa wele ȝemes, all̄ þe ten̄ *com*mandementes forsothe he fulfilles.

These Ten Commandments are included in two of the Gospels—that we love God and our brethren.

[† lf. 216.]

Tertio.

Septem sunt Sacramenta Ecclesie.
The Seuen*e* Sacramentes of Haly Kyrke.

ÞE thirde thynge of þe Sex þat I firste touchide, es þe Seuen̄ Sacramentes þat Haly Kirke gyffes, thurghe p*re*lates and o*þer* prestes þat hase þe powere. Of whilke seuen̄, the first fyve ilke cristen̄ man̄ awe lawefully to take eft*er* his elde es; and twa lyes in þaire will þat ressayues þaym̄. ¶ The firste sac*rament* of seuen̄ es oure 'baptym̄,' þat we take þe firste tym̄ þat we be-com̄ cristyn̄. In whilke, bathe þe firste synn̄ þat we ere borne with̄, and alkyn̄ o*þer* synnes, ere waschen̄ awaye, þat we ere fylede with̄ are[1] we take it; and þe trouthe of Haly Kyrke es taken̄ þare-in̄, *with*-owtten̄ whilke na synfull̄ mans saule may be sauede. And till̄ þis sac*rament* Falles foure thynges, if it sall̄ ryghtely be tane als Haly Kirke teches. Ane es, ryghte sayey*ng* and carpyng

The third thing is the Seven Sacraments.

The first is Baptism.

[1 before]

Four things required to make Baptism valid.

of þe wordes þat hym awe for to say þat gyffes þis sacrament, þat ere þise:—'I Baptise þe in þe name of þe Fadir and þe
2. Sonne and þe Haly Gaste.' Ane oþer es, þat it be done anely
3. in watire, For na noþer licoure es lefulle þare-fore. Þe thirde 4
es, þat he þat gyffes þis sacrement be in witt and in will for to
4. gyffe it. And þe ferthe es, þat he þat takes it be, noþer of lerede nor of lewde, Baptisede be-fore; For if þe preste be in were of hym þat sall take it, whethire he be baptisede or he be 8 noghte, þan sall he say þe wordes one þis wyese, 'If þou be noghte baptisede, I baptise þe in þe name of þe Fadire and þe

The second Sacrament is Confirmation.

Sone and þe Haly Gaste.' ¶ The secunde sacrament es 'confermynge,' þat þe byschope gyffes to þam̃ þat ere baptisede, 12 þat gyffes thorowe his powere to þam̃ þat takes it þe grace and þe gyfte of þe Haly Gaste, to make þaym̃ mare stalleworthe þan þay ware be-fore, to stande agaynes þe fende and dedly syn̄; þat nane hase powere to do bot þe byschope allane, þat 16 hase the state and þe stede of Cristes Appostilles. ¶ The

The third Sacrament is Penance.

thirde sacrament es callede 'penance,' þat es, sothefaste forthynkynge þat we hafe of oure syn̄, with-owtten̄ will or thoghte to turne agayne to it. And þis sacrament must haue 20 thre thynges:—Ane es, sorowe in oure herte þat we hafe synnede. Anoþer es, opyn̄ scrifte of mouthe, how we hafe synnede. The [third es, satisfaccion, þat we maun do for oure syn̄][1]. ¶ Þise thre, with gud will to forsake oure syn̄, clenseȝ vs 24

The fourth Sacrament is that of the Altar.

and wasches vs of alkyn̄ syn̄. ¶ The ferthe es, 'þe Sacrament of þe Autyr,' Cristes awen̄ body in lyknes of brede, als hale als He tuke it of þe blysside mayden̄, the whilke, ilk̄ man̄ and woman̄ þat of elde es, awe for to rescheyue anes in þe ȝere, þat 28 es at say, at þe pasch̄, als Haly Kyrke vses, when þay ere clensede of syn̄ thurgh̄e penance, O payne of doynge owte of Haly Kyrke, bot if þay forbere it by skillwyse cause, þat awe to be knawen̄ to þam̃ þat sall gyffe it; For he þat tase it 32 worthily, tase his saluacyone; and wha-so takes it vnworthily,

[1] Lf. 216 b. A sentence is here wanting through error of the scribe. [For 'satisfaccion' see Wm. of Shoreham's Poems 39/1078, 'Sorwe, schryfte, and edbote.' F.]

tase his dampnacione. ¶ The fyfte sacrament es 'þe laste Enoyntynge *with* oyle,' þat es halowede and handelyde of prestes; þe whilke sacrament awe anely to be gyffeñ to þaṁ þat he wate ere of skillwyse elde, and þat he sese sekyrly in *perelle* of dede, in lyghtenes and alegeance of þaire sekenes, if Godde will þat þay turne agayne to þe hele, and als in forgyffnes of venial synnes, and in lessynge of payne if þay passe heþeñ. The fifth Sacrament is Extreme Unction.

¶ The Sexte sacrament of Haly Kyrke es 'ordire,' þat gyffes powere to þam þat ryghtwysly tase it, For to *serue* in Haly Kirke *efter* þaire state es, and to þaṁ þat takes þe ordyre of preste, for to synge messe, and for to mynystre þe Sacramentes of Haly Kyrke, þat to þaṁ fallys, Eftyr þe state þat þay hafe, and þaire degre askes. The sixth Sacrament is Orders.

¶ The seuend' Sacrament es 'Matrymoyne,' þat es, lawefull festyn*n*yn*g*e be-twyx maṁ and womaṁ at þaire bathere assente, for to lyffe sameñ *with*-owtteñ any lowssynge, whills þaire lyfe lastes, in remedy of syñ and getynge of grace, if it be tane in gude Entente and clennes of lyfe. The seventh Sacrament is Matrimony.

The Ferthe thyng of þe Sex.

These be þe Seuene werkes of Mercy Bodyly.

The ferthe thynge of þe Sex to knawe Godd' Almyghty, þat vs byhoues fullfill in all þat we maye, ere þe seueñ dedis of mercy vntill oure eueñ cristeñ, þat Godd' sall reherse vs apoñ þe dredfull day of dome, and wiet howe we haue done þaṁ here in þis lyfe, als sayne Mathewe makes mynde in his gospelle. The fourth thing is the Seven Works of Mercy.

The 7 bodily Works.

¶ Of whilke, þe firste es, to fede þaym þat er hu*n*ngry. 1.

¶ The to*þer* es, to gyffe þay*m* drynke þat er thristy. 2.

¶ The thyrde es, for to clethe þaṁ þat er clatheles or nakede. 3.

¶ The ferthe es, for to herber þaṁ þat er houseles. 4.

¶ The fyfte es, for to vesete þaṁ þat lyes in sekenes. 5.

¶ The Sexte es, for to helpe þaṁ þat lyes or er in presoun. 6.

¶ The Seuend' es, to bery dede meñ þat hase myst*er*. 7.

¶ Þise ere the Seueñ bodyly dedis of mercy þat ilke maṁ awe to doo þat es myghtty.

¶ Þar are of mercy alswa Seueñ gastely dedis þat vs awe to doo till þaṁ þat hase nede till vs.

The 7 spiritual deeds of Mercy.

¶ Aue es, to consaile and wysse þaṁ þat are wyll. 1.

¶ Anoþ*er* es, to 2.

chasty þam̃ þat wyrkkys ill̃. ¶ Þe thyrd tes, to solauce thaym̃ þat er soroweſull̃, and comforthe thaym̃. ¶ The ferthe es, to pray for thaym̃ þat ere synfull̃. ¶ Þe fyfte es, to be thole-mode wheñ meñ mysdose vs. ¶ Þe Sexte es, Gladly to forgyffe when meñ haues greuede vs. ¶ The seuend̃, when meñ askes vs for to lere[1] thaym, if we cuñ mare þan þay, for to lere thaym. ¶ Þise vn-till̃ oure neghtebours ere full̃ nedfull̃, and to þam þat duse thaym̃ wondir̃ medefull̃; For̃ he sall̃ Mercy þat Mercyfull̃ es; and mañ *with*-owtteñ Mercy, of Mercy sall mysse.

[1 MS. here]

The 7 Bodily Works in 1 line.

vij. opera misericordie corporalia:,: vnde versus:—
Vestio, cibo, poto, redimo, tego, colligo, condo.

The 7 Spiritual Works in 2 lines.

vij. opera misericordie spiritualia:—
Consule, castiga, solare, remitte, fer, ora,
Instrue, si poteris, sic *Christo* carus haberis.

The Fifte thyng of þe Sex.

The seuene gastely vertus.

The fifth thing is the Seven Virtues.

Þ E fyfte thynge of þe Sex to knawe God Almyghteñ, are þe Seueñ vertus þat Haly Writte teches. Of whilke seueñ, þe thre first þat are hede thewes, teches vs how to hafe vs vn-to God Almyghtty; and þe foure teches vs swa for to lyffe þat it be bathe lykande to Godd̃ and to mañ.

Group 1 of 3.

Group 2 of 4.

I. (1) Faith.

¶ Þe firste vertu es 'trouthe,' wharethurghe we trow anely in Godd̃ þat made all̃ thynges, *with* all̃ þe oþer vertus I touchede be-fore. And þis es nedfull̃ till̃ all̃ þat cristenly lyffes; For trouthe es begynnynge of all̃ gude dedis; For noþer es trouthe-worthe *with*-owtteñ gud werk, ne na werke *with*-owtteñ trouthe may pay Godd̃ Almyghtty.

(2) Hope.

¶ Þe toþer gude thewe or vertue es 'hope,' þat es, a sekyr habydynge of gastely gude, thurghe Goddes gudnes and oure gude dedis, for to com̃ to þat blysse þat neuer mare blynnes, Noghte anely in trayste of Goddes gudnes, ne allanly in trayste of oure gude dedis, Bot in trayste of thaym̃ bathe wheñ þay are bathe Sammeñ; For noþer sall̃ we fall̃ sa ferre in-till̃ whanhope þat we ne sall̃ traiste to hafe

þat blysse if we wele do; Ne we sall noghte cõm so ferre in-to ouerhope for to trayste so mekill in Goddes gudnes þat we sall hope tõ haue þat blysse *with*-owttẽ gude dedys. ¶ Þe thirde (3) Charity.
vertue or thewe es 'charyte,' þe whylke es a dere lufe þat vs awe vn-till Godd' Almyghtty als for Hym selfe, and till oure euencristẽ for God Almyghttyñ; For þe tane may noghte be lufede *with*-owttẽ þe toþer, als Sayn Iohn þe gospellere sayse in his pystill. 'Þat *com*mandement,' he saise, 'hafe we of Godd't þat wha-sa-eu*er* lufes Gode, lufes his euencristyñ. [†leaf 217 back.]
For he þat lufes noghte his bro*þer* whaṁ he may see, how sulde he lufe God whaṁ he sese noghte?' ¶ Þe ferthe vertue or II.
thewe es 'ryghtwysenes,' þat es, to ȝelde to all meñ þat we awe (4) Justice.
þaṁ, For to do to ilke a mañ þat vs awe to doo, for to wirchipe thaṁ þat ere worthy, For to helpe þe pure þat er nedy, to do no gyle ne wrange vn-to na mañ, Bot for to do þat skill es
vntill ilke mane. ¶ Þe fyfte vertue or thewe es 'sleghte or (5) Prudence.
sleghenes,' þat wysses vs to be-warre *with* wathes of þe werlde; For it kennes vs to knawe þe gud and þe ill, and alswa to sundire þe tane fra þe toþer, and for to leue þat es euyll, and
take to þe gude, and of twa gud thynges for to chese þe bett*er*.
¶ Þe Sexte vertue es 'strenghe or stalworthnes,' noghte anely (6) Fortitude.
of body, bot of herte and will, euynly to suffire þe wele and þe waa, welthe or wandreth, whethire so betyde, and þat oure herte
be noghte to hye for na wele-fare, ne ou*er*mekill vndire for nane euyll fare, Bot styffely for to stande agaynes oure faas, whethir þay be bodyly or þay be gastely, swa þat na fulle fandynge make vs to falle ne be false in oure faythe agaynes God Al-
myghtty. ¶ Þe Seuend vertue and þe laste es, 'methe or methe- (7) Temperance.
fulnes,' þat kepes vs fra owterage and haldes vs in eu*en*hede, lettes fulle lykynge and luste of þe flesche, and ȝemes vs fra ȝernynges of werldly gudes, and kepes in clennes of body and
of saule. For methe es mesure and mett of all þat we do, if we lyffe skillwysly als þe lawe teches.

The sexte thyng and þe laste.

The sixth thing is the seven Deadly Sins,

ÞE sexte thynge, and þe laste of þase I firste towchede es, þe Seuen heuede or dedly synnes þat ilke a man *and* woman awe for to knawe to flee and forhewe, For folkes may noghte flee þam bot þay knawe thaym. ¶ Pride ¶ and Enuye, ¶ Wreth ¶ and Glotonye, ¶ Couetyse ¶ and Slouthe, ¶ and Lecherye. And for-þi er þay callede Seuen heuede Synnes, for *þat* all o*þer* com*m*es of thaym; and for-þi er þay callede dedely sy*nn*es, for þay gastely slaa ilke manes & womanes saule þat es haunkede in alle or in any of thaym. Whare-fore þe wyese man byddes in his buke 'als fra þe face of þe neddyre, fande to flee syn.' For als þe venym of þe neddire slaas manes body, Swa þe venym of syn slaas manes saule. ¶ The firste of þise Seuen synnes es callede 'Pryde,' þat es, a lykande heghenees of a manes herte, Of offyce or of heghe state, or o*þer* noblaye þat he ou*þer* haues of kynde or of grace, or he hopes þat he haues mare þan anothir*e*. And of þis wikkede synn com*m*es some sere spyces:—Boste and † auau*n*tynge and vn-bouxsomnes, despite, and ypocrisy and vnhamlynes, and o*þer*. þat ofte ere sene amanges prowde men. ¶ The secunde dedely synn es hatten 'Enuy,' þat es, a sorowe and a syte of þe wele-fare, and a ioy of þe euyll fare, of our*e* euencristen: Of whilke synn, many spyces sprenges and spredes. Ane es, hateredyn to speke or here oghte be spoken, þat may sown vn-to gude to þaym þat þay hate. Ane-o*þer*, false juggynge or dome of þair*e* dedis, and ay turne vn-to euyll þat es done to gude. þe thirde es 'bakbyttynge,' to saye be-hynde þam, þat we will noghte avowe ne saye be-fore þam; whare noghte anely he þ*at* spekes þe euyll, bot he þat heres it be spoken, es for to blame; For, ware þare na herere, þare ware na bakbyttere. ¶ þe thirde dedly synn or heuede syn es 'wrethe,' þat es, a wykkede stirrynge or bollenynge of herte, whare-fore a man wilnes for to wreke hym, or wykkydly to venge hym, appon his euyncristyn. And of þis wykkede syn com*m*es stryvynge and

Called Head Sins because all others spring from them:

(1) Pride.

[†lf. 218.]

(2) Envy.

(3) Anger.

flytynge, *with* many false athes and many foule wordes, Sclaun-
dere, for to for-do a man's gude fame, Feghtynge and Felony, and
ofte mānes-slaughtere, and many ma þat nowe es [na] nede for
to be neuenede. ¶ Þe fferthe dedly synn̄ men̄ calles 'glotonye,' (4) Gluttony.
þat es, ane vnskilwyse lykynge or lufe in taste or in takynge
of mete or of drynke. And þise trespas men̄ duse apponne sere In 5 ways.
wyse :—Ane es, ouþer ouer arely or ouer late, or ouer oftesythe, 1.
for to ete or drynke bot if nede gere it. Ane oþer es, for to lyffe 2.
ouer delycately. Þe thirde es, for to ete or drynke ouer mekyll. 3.
Þe ferthe es, ouer hastely to ete or to drynke. Þe fifte es, to 4, 5.
compas & caste appon̄ whate wyese we may gette dylicious metis
or drynkes to fulfill̄ þe lykynges and þe lustes of þe flesch̄ oþer
þan we may gudly lede oure lyffe with, Secundum [1] versum,

Prepropere, laute, nimis ardenter, studiosè. Versus.

¶ Þe fyfte dedly syn̄ es callede 'Couetyse,' þat es, a wrangwyse (5) Covetous-
ness.
wilnynge or ȝernynge to haue any maner of gude vs awe noghte.
And þis es donne pryncypally appon̄ twyn̄ wyese. Ane es, In 2 ways.
1.
wrangwysely to get any thynge þat oure likynge or oure lufe
lyghtes apon̄, als be Sacrelege or by symony, falsehede or okyr,
or oþer gelery, whilke þise worldely men̄ er wounte for to vse
þat castes þaire conaundenes swa vn-to couetyse þat þay ne
rekke wheþer it be *with* ryghte or *with* wrange, bot þat þay
may gette þat at þaire herte ȝernes. Anoþer es, wrangwisely 2.
to halde þat at es getyn̄, þat es, when̄ we will̄ noghte do to
Godd' Almyghten̄ ne till̄ Haly Kyrke, ne till̄ oure euen̄-
cristyn̄, þat vs awe for to do by dett and by lawe, bot anely
haldes þat we hafe for ese of oure selfen̄, whare noghte anely
he þat wrangwysly getes, bot he þat wrangwysely haldes, falles
in þe synn̄. ¶ Þe sexte dedly synn̄ es 'slewthe or slawenes,' (6) Sloth.
þat es, a hertly angere or anoye till̄ vs of any gastely gud þat
we sall̄ do. † And of þis wikkede synn comes sere spyces:— [† lf. 218 bk.]
Ane es, latesommes or lyte to drawe apon̄ lenghte or to lache (1) lateness.

[1] MS. 'Sonde,' the probable miscopying of some contraction. Mr. J. A. Herbert suggests 'Secundum,' as the Latin words (not a verse) which follow mean 'Very hastily, delicately, too eagerly, anxiously,' state 4 of the abovesaid 5 ways to be avoided in eating and drinking.

any gude dedis þat we sall do þat may turne vs till helpe or
(2) dullness. hele of oure saules. Anoþer es, a 'dullnes or heuenes of herte'
þat lettes vs for to lufe oure Lorde God Almyghten, or any
(3) idleness. lykynge to hafe in His seruyse. Þe thirde es, 'ydillchipe,' þat
ouer mekyll es hauntede, þat makes lathe to begynn any gude
dedis, and lyghtly dose vs to leue when oghte es begun, and
þare whare we ere kyndely borne for to swynke, als þe feule es
kyndely brede for to flie, It haldes vs euermare in ese agayne
oure kynde, For Idillnes es Enemy to cristen man saule,
stepmodire and stamerynge agaynes gude thewes, and witter-
(7) Lechery, wyssynge and waye till alkyn vices. ¶ Þe Seuend dedely syn
in es hatten 'lychery,' þat es, a foule lykynge or luste of þe
(1) fornica- flesche. And of þis foule syn comes many sere spyces:—Ane
tion, es 'Fornycacyone,' a fleschely synn be-twyxe ane anlypy man
and ane anlypy woman: and for-thi þat it [es] agaynes þe
lawe, & þe leue and þe lare þat Haly Kirke haldes, it is dedly
(2) adultery, syn to þaym *þat* it duse. Anoþer es 'Avowtry,' and þat es
spousebreke, whe*þer* it be bodyly or it be gastely, þat greuosere
(3) incest. and gretter es þan þe to*þer*. Þe thirde es 'Incest,' þat es, when
a man synnes fleschely *with* any of his sybb frendes, or any
o*þer* þat es of his affynyte gastely or bodyly, whe*þer* so it be.
O*þer* spyces many sprynges of þis syn þat ouer mekill es
knawen and kende in þis werlde *with* þaym *þat* ledes þaire
lyfe als þaire flesche 3ernes.

¶ Þise are þe sex thynges *þat* I hafe spoken off, þat þe
lawe of Haly Kirke lyes maste in; The whilke we er
These things must be known if we would gain the bliss of heaven. haldenn to knawe and to cun, if we sall knawe God
Almyghty, and come till His blysse. ¶ And for to gyffe
3ow bett*er* wyll for to cun thaym, Oure ffadir þe beschope
grauntes of his grace Fourty dayes of p*ar*doun till all
þat cunnes thaym, and ratyfyes alswa þat o*þer* men gyffes,
Swa mekill coueites he þe hele of 3o*ur* saules. For 3ife 3e
conandely knawe þise Sex thynges, thurgh thaym sall 3e cun
knawe Godd Almyghty, whaym, als Sayne Iohn sayse in his
gospelle, cunnandely for to knawe swylke als He es, It es endles
lyfe and lastande blysse. To þe whilke blysse He brynge vs,

oure Lorde Gode Almyghty! Amen̄! Amen̄! Amen̄! *Per Dominum nostrum Iesum Christum, qui cum* Deo patrê [1] et Sp*irit*a *Sancto* viuit *et* regnat *omnipotens* deus in *secula seculorum.* Amen! Amen! Amen!

[1] MS. patri.

[The 'Hymn to Jesus Christ'—Ihesu, thi swetnes, wha moghte it se—printed on pages 92–6 below, follows here in the MS., on leaf 219.]

II. THE MIRROR OF SAINT EDMUND.

[*Robert Thornton's MS., Lincoln Cathedral Library*, lf. 197.]

¶ Incipit Speculum *Sancti* Edmundi Cantuar*ensis* Archipiscopi in Anglicis[1].

Here begynnys The Myrrour of Seynt Edmonde þe Ersebechope of Canterberye.

a

I[2].

The writer addresses himself to the folk of religion, and exhorts them to live perfectly.

VIDETE vocacionem vestram. This wordes, sayse Saynte Paule in his pistyll, and thay are thus mekill to saye one ynglysche, 'Seese 3owre callynge.' This worde falles till vs folke of religioun: and þat sais he, till excite vs till *per*feccyone. And ther-fore, what houre þat I thynke of my-selfe, one nyghte or on day, On a syde hafe I gret Ioye, and on anoþer syde gret sorowe:—Ioy, for þe haly religioun; sorowe and *con*fusyoun for my febill conu*er*sasione. And þat es na wondire, for I hafe gret enchesoun. Als þe wyese man saise in his *ser*mon, he sais, 'to com to Religioun es sou*er*ayne *per*feccyone; and there-in noghte *per*fitly to lyffe, es sou*er*ayne dampnacyone.' And thar-for þare es na turne of þe way bot ane, to come in congregacyone, þat es, to drawe to *per*feccione als þou will þi saluacyone, to leue all þat es in this worlde and all þat þer-to langys, and sett thi myghte to lyffe *per*fitly. To lyffe *per*fitly, as Sayne Bernarde vs kennys, þat es, to lyffe hono*ur*abilly, mekely, & lufesomly. Hono*ur*abilly, als to God, þat þou sett thyn Entente to do Hys will, þat es [at] say in all thynges þat þou sall thynke in hert, or say *with* mouthe, or doo in dede, *with* any of þi fyve wittes; alls *with* seynge of eghe,

II.

Perfect living consists in living honourably, meekly, and lovingly. 'Honourably' implies doing God's will in all things.

[1] *Verbis* understood.

[2] The numbers I, II, &c., at the side are not in the MS., but are appended to mark the chapters of the original Latin work.

Herynge of Ere, Smellynge of neese, Suellynge of throtte, towchynge of hande, Gangand, or standande, Lygand, or sittande, thynke* at þe begynnynge if þat it be Goddes will or noghte. And if it be Goddis will, do it at thy powere. And if it be noghte Hys will, do it noghte, for to suffre þe dede.

Bot now may þou aske mee 'what es Goddes wyll?' I say þe, His will es na noþer thynge bot þi halynes. Als þe Appostill in his pystill:—¶ **Hec est Voluntas Dei, Sanctificacio vestra:** þat es to say, þat es Goddes will, þat ȝe be haly. Bot now may þou aske me: 'What mase man haly?' I say þe, twa thynges *with*-owttenn ma, þat es, knaweynge and lufe. Knaweyng of sothefastnes, and Lufe of gudnes. Bot to þe knaweynge of Godde, þat es sothefastnes, ne may þou noghte comm̄ Bot be knaweynge of thi selfe; ne ȝit to þe luf of Godde may þou noghte comm̄, bot thurghe þe luf of thynn̄ evyn̄-crystyn̄. To þe knaweyng of þi selfe may þou comm̄ *with* besy vmbythynkynge; And to þe knaweynge of Godde thurghe pure contemplacionne. To þe knaweynge of þi selfe þou may comm̄ on̄ þis manere: Thynke besely and ofte what þou erte, what þou was, and what þou sall be. Fyrste, als vn-to þi body: þou erte now vylere paṅ any mukke; þou was getyn̄ of sa vile matire and sa gret fylthe, þat it es schame for to nevynn̄, and abhomynacyon̄ for to thynke; þou sall be delyuerde to tades and to neddyrs for to ete. What þou has bene and what thow erte, now sall þou als to þi saule, thynke, For what þou † sall be þou may noghte wyete nowe. Vmbethynke þe nowe how þou has don̄ gret synns and many, and how thou has lefte gret gudnes and many. Thynke how lange þou hase lyffede, and what thow has rescheyuede, and how þou has dyspende it. For ilke an houre þat þou has noghte thoghte one Godde, þou has it tynte. For þou sall ȝelde resonne of ilke-ane ydill thoghte, of ilke-ane ydill dede, of ilke-ane ydill worde. And righte as þou has noghte ane hare of thi heuede þat it ne sall be gloryfyede, if swa be þou be safede, Righte swa sall eschape nane houre þat it ne sall [be] accountede. A Ihesu, mercy! If all þis worlde ware full of

What the will of God is, viz. that we should be holy.

III.

Holiness consists in knowing and loving.

To know God we must know ourselves.

Reflect then on thyself.

Thou art made of vile corrupting matter.

[† leaf 197 bk. Thow *rep.*]

Thou hast done many sins.

[MS. Thou sall.]

Thou must give account of all.

smalle powdire, wha sulde be sa qwaynte þat he sulde or moghte Iugge ilke a thoghte, ilke a sawe, ilke a dede by þam̃ selfe, and twyñ ilke ane fra o*þer*? Certis na thynge bot þe saule, þat es a thowsande sythes gretter þan all̃ þis worlde, if it ware a thowsande sythes gret*ter* þan it es. And it es so full̃ of dyu*er*se thoghtes, lykynges and ȝernyn*g*es, wha moghte þan thus seke his herte þat he moght knawe all̃ þat es þare-in or thynke it? See nowe, my dere hertly frende, howe þou has gret nede of knawynge of thi selfe. Sythen̄ aftyrwarde take gude hede whate þou erte nowe, als vn-to þi saule; howe þow has littyll̃ of gude in the, and littill̃ of witte and littill̃ of powere; For þou ȝernys ilke a daye þat at noghte avayles the, and eu*er* mare ou*er* lattly þat at may availe the. Dere frende, þou erte dessayfede sa ofte w*ith* vayne Ioye; nowe trauelde w*ith* drede, nowe erte þou lyftede one lofte w*ith* false trayste. See now on þe to*þer* syde:—Þou ert chaungeabill̃: þat at þou will̃ doo to day, þou will̃ noghte to morne. And ofte sythes þou erte anoyede eftire many thynges, and t*ur*ment if þou hafe thaym noghte. And sythen when þou has þam̃ at þi will̃, þan erte þou of thaa thynges annoyede. Thynke ȝitt one þe to*þer* syde, how þou erte lyghte to fande, frele to agaynestande, and redy to assente. Off all̃ þese wrechidnes now has þe delyu*er*de Ihesu þi spouse, and delyu*er*s þe ylke day mare and mare. For when̄ þou was noghte, He mad þe in saule aftire His awen̄ lyknesse and His ymage, and þi body made of foule stynkande skyūm̄ of þe erthe, whare-of es abhomynacyone to thynke, He mad þe in witte and in membirs sa nobill̃ and sa faire þat nane can̄ deuyse. Thynke now besyly, ȝe þat has fleschely frendis and kynredyn̄, why ȝe luffe þam̃ sa derely and sa tendirly. If þou say þat þou lufes þi fadire or þi modire for-thi þat þou ert of þaire blude and of flesche getyn̄, Sa are þe wormes þat comes of þam̃ day be day. On a-no*þer* syde þou has no*þer* of þam̃ body ne saule, Bot þou þan has of God thurghe thaym̃. For whate sulde þou hafe bene if þou had duellyde swilke as þou was of thaym̃, when þou genderide in fylthe and in syn̄? One þe to*þer* syd, if þou lufe brethire or

It is hard to search out all that is in the heart of man.

Our shortcomings and imperfections are manifold.

Jesus the only deliverer from weakness and wretchedness.

He ought to be loved more than earthly friends.

systers or oþer kynredyñ, for-thi þat þay are of þe same flesche of fadir or of modire, and of þaire blude, by þe same skyñ solde þou luſe a pece of þaire flesche if it [ware] schorne a-waye; and þat solde be erro*ur* gret *with*-owtteñ mesure. ȝyfe þou say þat þou lufes þam for-thi þat þay hafe fleschely fegure in lyknes of mañ, and for-thy þat þay † haue saule ryghte als þou has, þan es þi broþer fleschely na nerre þan anoþer; bot in als mekiñ als þou and he hase bathe a fadire and a modire fleschely, The begynnynge of þi flesche, þat es, a lyttiñ filth, stynkande and fuñ to see. Thare-fore þou sañ lufe Hym of whaym añ þi fairenes commes. And þou sañ lufe gastely ilk a man, and flee fra now-forthwarde to lufe fleschly.

Reasons why we should love Jesus.

[†leaf 198.]

IV.

And swa sañ þou doo certaynly if þou conabilly thynke of gudes þat He has done gudly for þe; and mare sall doo if þou lufe Hym enterely; For, als I saide at þe begynnynge,—when þou was noghte, He made þe of noghte; and when þou was tynte, He fande þe; and wheñ þou was *per*yschede, He soghte þe; and wheñ þou was saulde *with* syñ, þan He boghte þe; and wheñ þou was dampnede, þan He sauede þe. And wheñ þou was borne in syñ, He baptyȝede þe; and sytheñ aftirwarde, wheñ þou synnede sa foully and sa ofte, þan He sufferde þe so frely, and habade thy*n*ne amendemente sa lange, and sytheñ rescheyuede þe sa swetly, and þe has sett in sa swete a falachipe. And ilke a day when þou mysdose, þan He reprofes þe; and wheñ þou repentis þe, þan He forgyffes the; and when þou erris, þan He amendis þe; and when þou dredis þe, þan He leris þe; and wheñ þou hungers, þan He fedis þe; and when þou erte calde, þañ He warmes þe; and wheñ þou has hete, þan He kelis þe; and when þou slepis, þan He saues þe; and wheñ þou rysez vpe, þan He vphaldes þe; and eu*er*-mare when þou erte at male eese, þan He comforthes þe. Thyre gudnes, and many oþer, hase done vnto þe thi swete spouse Ihesu Criste. And þe swettnes of His herte sañ þou thynke eu*er*-mare, and eu*er* speke þare-of, and eu*er*-mare lofe Hym, and eu*er* thanke Hym, and that bathe nyghte & day, if þou oghte kañ of lufe.

The infinite mercies of Jesus.

He always forgives us when we repent.

The service that we owe to Him.

And þare-for, when þou ryses of þi bedde at morne or at

V.

mydnyghte, thynke als tite how many thowsand meñ & womeñ ere perischede in body or in saule þat nyghte: Some in fyre, Some in oþer manere, als in water or one lande; Some robbide, woundide, Slayne, dede sodanly with-owttyñ sacramentis, and fallyñ in-tiłł dampnacione ay lastande. Thynk alswa how many thowsande þat nyghte are in perił of saule, þat es to say, in dedly syñ, als in glotony, lechery, Couetyse, in manes-slaynge, and in many oþer folyes. And of all þise ilłes, the has delyuered thy swete Lorde Ihesu, with-owtteñ þi deserte. What seruyce hase þou donne, whare-fore He hase þusgate keped þe, and many oþer loste and forsakeñ? For sothe, if þou take gud kepe how gret gude He has done þe on ilk a syde, þou salł fynd hym ocupiede aboute þi profet, als He did nañ oþer thynge, bot anely ware entendande to þe and to þi hele, als if He had forgetyñ all þis worlde for to be anely intendand vn-to þe. ¶ And when þou hase þis thoghte, lyfte vpe thi handis and thanke thi Lorde of þis and of all † oþer gudes, and say one þis manere, '**My**[1] Lorde Ihesu Criste! grace I ȝelde, and thanke þe, þat me, thyne vnworthy seruande, þou hase kepid couerde and vesete in þis nyghte (Or in þis day), hale, safe, and wemles vn-to þis tyñ þou hase made to come, and for all oþer gudes and benefitis þat þou hase geffyñ me, anely thurghe þi gudnes and þi pete, þou þat lyffes and regnes endles. Ameñ.' Dere frende, in þis same manere sall þou say when þou rysez at morne, and when þou lygges dowñ at evyñ. And wheñ þou has done swa, þan salł þou besyly thynke how þou hase spende þat day (or þat nyghte), and pray God of mercy of þe ilł þat þou hase done, and of þe gude þat þou hase lefte vn-tiłł þat tyñ. And, dere frende, do na thynge in þis lyfe tiłł þou commend þi selfe, and thi frendes qwykke and dede, in the handis of thi swete Lorde Ihesu Criste, and say one þis maner, '**Lorde**[2] Ihesu Criste! in

[† leaf 198 bk.] ... The prayers we ought to offer to Christ.

Do nothing till you've commended yourself and your friends to God by prayer.

[1, 2] These prayers are first given in the MS. in Latin—*Gracias tibi . . . In manus tuas . . .*—the translation immediately following. It did not seem necessary to print the Latin as well, the English being a full equivalent. The translation in the first case is introduced with the words 'This Orysoñ es þus to say one Inglysche my Lorde,' &c.; and in the second 'And þis orysone es þus mekill to saye Lorde' &c.

þi handis, and in þe handis of thym̃ haly Angells, I gyffe in þis nyghte (or in þis day) my saule and my body, my Fadir and my Modire, my brothire and my systirs, frendis and seruandes, neghtburs and kynredym̃, my gude-doers, and all̃ folke righte trowande. Kepe vs, Lorde, in þis nyghte (or þis day) thurgh̃ þe gud dedis and þe prayere of þe blyssed mayden̄ Marie and all̃ thi halous, fra vices and fra wykked ȝernyngez, fra synns and fra fandynges of þe deuell̃, fra sodayne and avysede dede, and fra þe paynes of helle. Lyght my herte of the Haly Gaste and of thi haly grace! Lorde! þou make me to be bouxsome euer-mare to þi byddynges, and suffire me neuer mare to twyn̄ fra the, endles Ihesu, Lorde in Trinite! Amen!' My dere frende, if þou hase þis manere, þan sall̃ þou hafe verray knaweynge of thi selfe, For thus saise haly Writte, 'If þou †trayste one thy selfe, to þi selfe þou sall̃ be takyn̄; and ȝif þou trayste one Gode and noghte one þi-selfe, to God þou sall̃ be gyffen̄.' And þis maner of consederatyone es callede 'medytacyone,' For by þis maner of knawynge of þi selfe, & by þis maner of medytacyone, sall̃ þou come to þe knaweynge of Gode, by haly contemplacyone.

The Prayer to Jesus Christ.

Thus we may obtain the knowledge of ourselves. [†leaf 199.]

Wiet þou þat þare es thre manere of contemplacyone. The fyrste es in creaturs. The toþer es in haly scripture. The thirde es in Gode hym-selfe in His nature. Thow sall̃ wyet þat contemplacyone es na noþer thynge bot thoghte of Godde in gret lykynge in saule, And to se His gudnes in His creaturs. His gudnes in His creaturs may þou see one þis manere. Thre thynges pryncypaly ere in Gode, þat es to say, Myghte, Wysdome, and gudnes. Myghte es appropirde to Godd þe Fadire. Wysdome, to God þe Son̄. Gudnes, to God þe Haly Gaste. Thurgh̃ Goddes myghte ere all̃ thynges made, and thurgh̃ His wysdome ere all̃ thynges meruailously ordaynede; and thurgh̃ His gudnes ilke a day ere all̃ thynges waxande. His powere may þou see by þaire gretnes and by thaire makynge; His wysdom̄ by þaire fairenes of þaire ordaynynge; His gudnes may þou see by þaire Encressynge. þaire gretnes may þou see by þaire four partynges, þat es to saye, by þaire heghte, and by

VI.

The three different sorts of contemplation:

Contemplation of the works of God;

þaire depnes, and by þaire largenes, and by þaire lenghe. His wysdom may þou see if þou take kepe how He hase gyffen to ylke a creature to be. Some He hase gyffen to be anely, *with*-owtten mare, als vn-to stanes. Till oþ*er* to be & to lyffe, als to grysse and trees. Till oþ*er* to be, to lyffe, to fele, als to bestes. Till oþ*er* to be, to lyffe, to fele, and *with* resone to deme, als to mane and to angells. For stanes erre, bot þay ne hafe nogte lyffe, ne felys noghte, ne demes noghte. Trees are; þay lyffe, Bot thay fele noghte. Men are; þay lyffe, þay fele, and þay deme, and þay erre *with* stanes, [þay] lyffe *with* trees, þay fele *with* bestes, and demys *with* angells. Here sall þou thynke besyly þe worthynes of manes kynde, how it ou*er*-passes ilke a creature. And þare-fore saise Saynt Austyn, 'I wald noghte hafe þe stede of ane angelle, if I myghte hafe þe stede þat es p*ur*vayede to man.' Thynk also þat man es worthy gret schenchipe þat will noghte lyffe eftyre hys degre and eftyre his co*n*dicyone askis; For all þe creaturs in þe worlde ere made anely for man. Þase þat ere meke, ere made for thre skylles; For to helpe vs at trauayle, als nate, Oxen, kye and horse; For to cou*er* vs & clethe vs, als lyne, and wolle and lethire; for to fede vs and vphalde vs, als bestes, Corne of þe erthe, Fysche of þe See; and þe noyande creaturs, als ill trees and venemous bestes, þe wylke are made for thre thynges, For oure chastyyng, for oure amendement, and for oure kennynge. We ere chastied and puneschet, when we ere hurte. And þat es gret mercy of Godde, þat He will chasty vs bodyly þat we be noghte punescht lastandly. † We erre amendid when we thynke þat all þese ere broghte vs for oure syn. For when we see þat sa lyttill creaturs may noye vs, þan we thynke one oure wrechidnes, and þan we ere mekyde. We ere Eftirwarde kende, for-þi þat we see in þise creaturs þe wondirfull werkes of God oure Makere. For mare vs availes till oure ensampill and Edifycacione, þe werkes of þe pyssmowre þan dose þe strenghe of þe lyone or of þe bere. Als-swa, righte als I haue said of bestes, reght swa vndirstande of trees; and when þou hase donne on þis manere, Raise vp thy herte vn-till

The excellence of man's nature;

All creatures made for him.

[† leaf 19 bk.]

Godd, and thynke how it es grete myghte to make all thynges of noghte, and to gyffe þam to bee, and grete wysdom to ordayne þam in sa gret fairenes, and in swa gret bounte, to multyply þam ilk a day for oure prowe. A! mercy Godd! how we are vnkynde! We dyspende all His creaturs, and He þam makes! We confound þam, and He þam gouernes. We distruy þam ilke a day, and He þam multyplies. And þare-fore say till Hym in thi herte, 'Lorde! for-þi þat þou arte, þay ere, and for-þi þat þou arte fayre, þay are faire; and for-þi þat þou arte gude, þay are gude. With gud ryghte þay loue þe, and Onoures þe, and gloryfyes þe, all thy creatures. O blyssed Godd in Trinyte! with gud ryghte þay loue þe for þaire gudnes, with gud ryghte þay anourem þe for thaire fairenes, with gud righte þay glorifye þe for þaire profet, all þi creaturs, blyssed Trinyte! Of wham all thynges ere thurgh His powere made; Thu[r]gh whaym all thynges are thurgh Hys wysdom gouernede; In whaym all thynges are thurgh His bounte multipliede; Till Hym honour and louynge with-owten [ende]. Amen!'

The thoughts this should cause in us.

ÞE toþer degre of contemplacyone es in Haly Wryte. Bot nowe may þou say to me, 'I þat knawes na letters, how may I euer mare com to contemplacyone of Haly Writte?' Now, my dere frende, vndirstande me swetely, and I sall say perchance to þe all þat es wretem, if þou kan noghte vndirstand Haly Writt. Here gladly þe gud þat men saise þe: and when þou heres Haly Wryte, owþer in sermon or in priue collacyone, take kepe als tyte, if þou here oghte þat may availe þe till edyfycacyon, to hate syn and to lufe vertue, and to dowte payne, and to 3erne Ioye, To dispyse þis worlde, and to hye to blysse, and whate þou sall doo and whate þou sall lefe, and all þat lyghtes þinne vndirstandynge in knawynge of sothefastnes, and all þat kyndills þi lykynge in brynnynge of charite; For of þise twa gudnes, es all þat es wretyn in preue or in apperte. Owte of haly writte sall þou drawe and cun witte, whilke are þe seuen dedly synnes, and þe seuen vertus, and þe ten †comandmentis, and þe tuelfe artycles of þe trouthe, and þe seuen sacramentis of Haly Kyrke and þe

ij[a] *pars.* VII.

The second sort of contemplation is of Holy Writ.

How the unlearned may profit by Holy Writ.

[† leaf 200.]

seuen̄ gyftis of þe Haly Gaste; and þe seuen̄ werkes of mercy, and þe seuen̄ vertuz of þe Gospell̄, and þe seuen prayers of þe pater noster.

VIII. Þir are þe seuen̄ dedly synnes:— 4

The seven deadly sins.

(1) Pride. Its seven disobeyings to God.

Pryde and Envy, Ire, Slouth̄, Couetyse, Glotony and Lechery. Pryde es lufe of vnkyndly heghyng; and þar-of comes þir seuen vnbouxomnes agayne God, or agayne

1. souerayngne, þat es to say, to lefe þat þat es commandyd, and 8

(2) Surquedry. to do þat that es defendyde. The toþer branch̄ of pride es surquytry, þat es, to vndirtake thyng ouer his powere, or wenys to be mare wyse þan he es, or better þan he es, and auauntez hym of gude þat he hase of oþer, or of ill̄ þat he hase 12

(3) Hypocrisy. of hym-selfe. The thrid braunche of pride es ypocrisye, þat es, when̄ he feynys hym to hafe gudnes þat he hase noghte,

(4) Contempt. and hydes þe wykkednes þat he hase. The ferth̄ braunch̄ of pride es despyte of thyne euencristen̄, þat es, when man lesses 16

(5) Excuses. gudnes of oþer, for-thi þat hym selfe suld seme þe bettir. The fyfte braunche, þat es, when man makes lyknes be-twyx his awen̄ wykkednes and oþer mens wikkednes, þat his awen̄ may

(6) Shamelessness. seme þe lesse. The sexte braunche of Pryde es vnschamefulnes, 20

(7) Elation. þat es, when men hase noghte schame of ill̄ ded aperte. The seuen̄ braunche of pryde es Elacion̄, þat es, when a man hase heghe herte, þat he will̄ noȝte suffire to felawe ne mayster.

Man prides himself on three things. Dere frende, þou sall̄ wit þat thre thynges ere, whare-of a man 24 Enprides hym, þat es to say, of þe gudez þat he hase of kynde,

1. als fairenes or strenghe or of gude witte or of nobille kynredyn̄.
2. The toþer thyng es þat men hase of purchase, als cunnynge,
3. Grace, gud loos, or dygnyte or offyce. The thirde thynge es 28 erthely thynge or erthely gude, als clethynge, houssynge, Rentez, Possession̄, Menȝe, horssyng, and honour of þis worlde. Pride makes man to be of gret herte and heghe, to despyse his euencristen̄, and to ȝerne heghenes and maystry ouer oþer. 32

(2) Envy. The toþer dedly syn̄ es 'Envy.' And þat es, Ioye of oþer mens harme, and sorowe of oþer mens wele-fare. And þat may be in herte with lykynge, or in mouth̄ with bakbyttynge, or in werke with of mens gudnes wythdrawyng, or ells with ill̄ procurynge. 36

Envye mase man to hafe þe herte hevy of þat he sese oþer men mare worthi þan he in any thyng. The third dedly syñ es (3) Anger. 'wretlle,' þat es, ane vnresonabyll temperoure of herte; and of it comes stryfes and contekes schamefull, and dyuerse wordes, and deuyouse and wikked sclandirs. †The ferthe dedly syñ es (4) Sloth. 'slouthe;' and þat mase manes herte hevy and slawe in gude [†leaf 200 bk.] dede, and makes mañ to yrke in prayere or halynes, and puttes man in wykkednes of wanhope, for it slokyns þe lykynge of gastely lufe. ¶ The fyfte dedly syñ es 'couetyse,' and þat es, ane (5) Covetousness. vn-mesurabill luffe to hafe erthely gudes; and it destroyes & blyndes manes herte. And þare-of commes tresones, False athes, wykked reste, Malice, and hardnes of herte agaynes mercy. ¶ The sexte dedly syñ es 'glotony;' and þat makes mañ (6) Gluttony. to serue and to be bouxome till wykked lykynges of þe flesche, þe whilke man suld maister and ouercome with mesure. Of glotony commes vayne Ioy, lyghtnes, and littill vndirstandynge. ¶ The seuenñ dedly syñ es 'lecherye;' and þat mase manes herte (7) Lechery. to melte, and to playe thare þare his herte lykes, and heldes, and þat with-owteñ gouernynge of resoune. Of lechery commes blyndynge of herte, in prayere vnstabilnes and fulle hastynes, lufe of hym selfe, hatredeñ of Godde, lufe of þis worlde, vgglynes, and whanhope of þe blysse of heueñ. ¶ Dere Why these are deadly sins. frende, thire are þe seuenñ dedly synnes; and wele ere þay callid dedly synnes, For Pride twynnes fra man his Godde, Envy his euencristeñ, Ire hym-selfe twynnes, Slouthe hym tourmentes, Couetyse hym be-gyles, Glotony hym dessayues, and Lecherye hym in thraledome settis.

Nowe hase þou herde þe seuenñ sekenes of manes saule. IX. ¶ Sytheñ aftirwarde commes þe souerayne leche, and takes þere medcynes, and waresche mañ of þese seuenñ seknes, and stabilles hym in þe seuenñ vertuss, thurgh þe gyftes of þe Haly Gaste. þe whilke are þese, ¶ þe gaste of wysdom and vndirstandynge, The seven Christian Virtues. þe gaste of consaile and of stalworthenes, þe gaste of cunnynge and of pete, and þe gaste of drede of Godde Almyghty. Thurghe þese gyftes oure Lord Ihesu lerres mañ all þat he hase myster till þe lyfe þat es callid actyfe, and til þe lyfe called contem-

platyfe. And se howe firste, mañ suld lefe þe euyll and do þe gude: lefe þe euyll, þat teches vs þe gaste of drede of Godd' Almyghty; and do þe gude, [þat] leres vs þe gaste of pete. And for-þi þat twa thynges are þat lettis vs to do gude, that es at saye, wele-fare and tribulacione of þis worlde; For wele-fare desayues vs *with* losengery, tribulacioñ *with* hardnes of noyes & dysses; for-þi sall þou despyse þe wele-fare of þis worlde, þat þou be noghte *per-with* dessayued; and þat leres þe þe gaste of cunnynge; and þou sall stallworthly suffire tribulacyoñ, þat þou be noghte ouercommeñ; and þat teches vs þe gaste of stallworthenes. And þire foure suffice till þe lyfe þat es callid actyfe. And þe toþer thre fallys to þe lyfe þat es callid contemplatyfe, †For thre maners of contemplacioñ. Ane es in creaturs; and þat leres þe gaste of vndirstaudynge. The toþer es in Haly Writte, whare þou sese whatte þou doo & what þou sall lefe, and þat leres þe the gaste of consaile. The thirde manere es in Godde Hym-selfe; and þat leres vs þe gaste of wysdoñ. Now þou sese thurgh þe gyftes of Ihesu, how He es besy abowte oure hele. Eftire þis sall þou wiete whilke ere X. þe teñ comandementis. ¶ Þe firste comandement es þis, 'Thow sall wirchippe bot a Godde, þi Lorde, and till Hym anely þou sall serue.' Þat es at say, wyrchipe Hym *with* righte trouthe, Serue vntill anely *with* gude werkes. Here sall þou thynke if þou hafe lelly serued Godde & wirchiped Godde; if þou hafe seruede Hym ouer all thynge, if þou hafe 3olden Hym þat that þou hyghte, or if þou hafe done lesse penance, and if þou hafe 3oldyñ Hym þat that þou hyghte Hym in þi cristyndoñ, That was, to forsake þe deuelle and all his werkes, and in God lelly to trowe. And thurghe þis commandement es mañ ordaynede ynence God þe Fadire. ¶ Þe toþer commandement es defendid to take Goddes name in vayne; and lying and falsenes þare-in es defendid'; and thurghe þis commandement es man ordaynede ynence Godd' þe Soñ, þat saise Hym-selfe 'I am sothefastnes.' ¶ Þe thirde commandemente es, 'vmbythynke þe þat þou kepe þe haly-dayes,' þat es to saye, in þine awen herte, to kepe þe in riste and pees *with*-owtteñ seruage of syñ or of bodyly

Four of these needful for the active life.

[† leaf 201.]

The other three for the contemplative life.

The ten Commandments.

The first Commandment.

The second Commandment.

The third Commandment (4th of Decalogue).

dedis. And þis co*m*mandement ordaynes mañ to reschayfe þe Haly Gaste. Þise thre co*m*mandmentes lęrres mañ how- These three as to God.
gates he saĩt hafe hym ynence Godd' þe Trynite, to whas lyknes
4 he es made in saule. Þe oþ*er* seuen̄ co*m*mandementes leres The other seven as
man how he saĩt hafe hym ynence his euencristen̄. ¶ Þe firste to fellow-Christians.
es, 'Þou saĩt hono*ur* þi fadire and þi modire fleschely and The fourth Command-
gastely, and þat in twa mane*rs*, þat es to say, þat þou be ment (5th of Decalogue).
8 bouxom to thaym in reue*r*ence and hono*ur*, and þou helpe þañ at thy powere in aĩt thynges þat þay hafe myste*r*, þat þou be of lange lyfe in erthe; For if þou wiĩt be of lange lyfe, it es resoñ þat þou honoure thayñ of whaym þou hase þe lyfe; For
12 he þat wiĩt noghte honoure hym thurgh whaym he es, it es noghte righte þat he be mare þan he es. ¶ Þe toþ*er* co*m*mande- The fifth Command-
ment es þis, 'Þou saĩt sla na man.' Here saĩt þou wyt þat ment (6th of Decalogue).
slaughter es of many mane*res*. For þ*er* es manes-slaghter of
16 hand, of tunge, of herte. Mannes-slaynge of hande es when a mañ slaes anoþ*er* w*ith* his handez, or when he duse hym in bandis of dede, als in presoñ or in oþ*er* stede þat may be encheson̄ of his dede. Manes-slaynge of tunge es in twa
20 maners, thurghe co*m*mandement, or thurghe enticement. Manes-slayng of herte es alswa one twa maners, þat es, whem̄ me̊ ȝernys and couaytes ded of oþ*er*, and when he suffyrs man [† lf. 201 bk.]
to dy, † and wiĩt noghte delyue*r* hym if he hafe powere. ¶ Þe The sixth Command-
24 thirde co*m*mandement es þis: 'Þou saĩt do na lechery;' and ment (7th of Decalogue).
þat es ryghte. Wha-sa wiĩt hafe þe lyfe w*ith*-owtten̄ corupcyone in þe Ioy of heuen̄, hym byhoues kepe his lyfe þat es dedly, w*ith*-owtten̄ corupcione of body. ¶ The ferthe co*m*mandement The seventh Command-
28 es þis, 'Þou saĩt do na thyfte ne na falsenes;' and þ*at* es ryghte. ment (8th of Decalogue).
For he þ*at* wiĩt safe oþ*er* menes lyfe, he saĩt noghte do away þat that moghte his lyfe sustayne. ¶ The fyfte co*m*mandement es The eighth Command-
þis, 'Þou saĩt noghte bere false wittnes agaynes thyne euen- ment (9th of Decalogue).
32 cristyn̄ with hym þat wiĩt noye hym or̊ sla hym.' And þat es ryghte; For he þat wiĩt noghte sckathe his euencristyn̄, he saĩt noghte consente, ne na consaile gyffe, to do hym iĩt. ¶ Þe The ninth and tenth
sexte co*m*mandement and þe seuend' er þir, 'Þou saĩt noghte Command-ments (10th
36 couaite þi neghtboure wyfe, ne þou saĩt noghte couaite his of Decalogue).

house, ne nane of his gude wrangwysly,' For he þat hase wykked wiłł and iłł Entente in his herte, he may noghte lang *with*-haldynge hym fra wykkide dede; and *per*-fore, if þou wiłł noghte do lecherye, þou sałł noghte consente to maꝑ ne to woman þat it duse; and if þou wiłł noghte stele, þou sałł noghte couayte o*þer* mennes thynges in þi herte. Dere frende, þir are þe ten commandementes þaꝫ God gafe tiłł Moyses in the mount*e* of Synay. The thre fyrste er *per*tenande to þe lufe of God, and the to*þer* seuenꝺ to þe lufe of þi-selfe and of thyne euenꝺ crystynꝺ.

XI. Now, eft*er*, sałł þou wyt whilke ere þe seuenꝺ vertuꝫ, þat es to saye ¶ Trouthe, Trayste, and lufe, Wysedoꝫꝺ and Rightwysenes, Mesure and Force. Of þe same matire er þe seuenꝺ vertus þat þe tenꝺ commandementis, bot þis es þe varyance be-twyx thaym: The tenꝺ commandment*is* kennes vs what we sałł do, and þe seuenꝺ vertus kennes vs how we sałł doo. The thre fyrste, þat es to say, Trouthe, trayste and lufe, ordaynes the how þou sałł lyfe als to Godꝺ: þe to*þer* foure how þou sałł ordayne thyne awenꝺ lyfe þat sałł lede till þe Ioye of heuenꝺ. Dere frende, the awe to wyt þat we ere ałł made for ane Endꝺ, þat es to say, for to knawe Godde, to hafe Hym, and to lufe Hym. Bot thre thynges er nedefułł at puruaye tiłł oure cunnynge, That es to wyte, whedyr we sałł ga, and þat we wyłł comme thedyre, and þat we hafe trayste to com thedyre; For grete foly ware it to be-gynꝺ þe thynge mane may noghte ende; ȝitte, one þe to*þer* syde, þe mane þat wiłł wyele doo, hym nedide to hafe wysdoꝫꝺ, myghte, and wiłł; þat es to say, þat he konꝺ doo, and þat he may doo, and þat he wyłł doo. Bot for-þi þat we hafe noghte cunnynge, myghte, ne wiłł of oure selfe, for-þi hase Godde gyfenꝺ vs trouthe, for to fulfiłł þe defaute of oure myghte. Sothefaste lufe es for to ordayne oure wiłł to þe tane and to þe to*þer*. Trouthe ordaynes vs to Godde þe Sonꝺ, to whaymꝫꝺ es appropyrde Wysdoꝫꝺ; Trayste, tiłł Godꝺ þe Fadyre, to whaym es appropyrde myghte; Lufe, to þe Haly Gaste, tiłł whaymꝫꝺ es appropyrde gudnes. And þare trouthe makes vs to hafe knawynge; and þat knaweynge vs sayse þat He es wondyrfułł; Fre es He þat

The seven Christian virtues.

Difference between these and the Commandments.

XII.

Three things required for true wisdom.

Faith, Hope, and Charity.

one þis manere and þus largely gyffes of His gudnes; and of þat comes trayste, and [of] þat knawynge, þat sais þat He es gude Commes þe thyrde Sothefastnes, þat es lufe, For ylke a thynge luffes kyndely þe gude.

† Dere frende, here sall þou wyte whilke are þe twelue artycles of þe trouthe. ¶ The firste es þis, þat Godde es ane in Hym-selfe and thre in persouns, with-owtten begynnynge, and with-owtten Endynge, and þat all thynges [were] made of noghte with His worde. ¶ þe toþer artecle es, þat Goddes son tuke flesche and blode of þe blyssed mayden Marie, and was borne of hire, sothefaste Godd and sothefaste man. ¶ þe thirde es, þat He was dede and grauen, noghte for nede, Bot for to by vs of His fre will. ¶ The ferthe artecle es, þat þe same Ihesu rase fra dede to lyfe, and we sall ryse alswa. ¶ The fyfte artecle es, þat þe same Sothefaste God and man, steighe vp in till heuen in manhed and godhede; and we sall steighe vp alswa thurgh His grace. ¶ þe sext artecle es baptymme, þat mase man clene of syn þat he drawes of kynde, and gyffes grace to clense. ¶ The Seuend artecle es confirmacion, þat confermys þe Haly Gaste one man þat es cristenede. ¶ þe aughtened artecle es penance, þat duse awaye all maner of syn dedly and venyall. ¶ þe nynde es þe Sacrament of þe Auter, þat confermys þe penance, and gyffes hym force þat he fall noghte efte in syn, and vphaldes hym and reconsailles hym. ¶ þe tend artecle es Ordyre, þat gyffes powere till þaym þat are ordeynede to do þaire Offece and to do þe sacramentis. ¶ þe elleuend artecle es Matrimone, þat defendis dedly syn in werke of generacyon by-twyx man and woman. ¶ þe twelfed artecle es Enoyntynge, þat men enoyntes þe seke in pereil of dede, for alegeance of body and saule.

XIII. [† leaf 202.] The twelve Articles of the Creed. (1) God. (2) Christ. (3) His Death. (4) His Resurrection. (5) His Ascension.

XIV. (6) Baptism. (7) Confirmation. (8) Penance. (9) The Eucharist. (10) Orders. (11) Matrimony. (12) Extreme Unction.

¶ Dere frende, aftyre sall þou wyt whilke are þe foure vertus cardynalles, thurgh whilke all manes lyfe es gouernede in þis worlde, þat es, ¶ Cunnynge and Rightwisnes, Force and Mesure. Of thir foure, saise þe Haly Gaste in þe buke of Wysdom, þat þare es na thynge mare profytabill till man in erthe; and so nowe, whare-fore, wha-sa walde any thynge wele do, firste hym byhouys þat he kon chese þe ill fra þe gude, and of twa gude, chese

XV. The four Cardinal Virtues: (1) Wisdom. (2) Righteousness. (3) Force. (4) Temperance.

Prudence. þe bettire and leffe þe lesse gude; and þis es the vertu þat es callede ryghtwysnes[1]. And for-þi þat twa thynges lettes mañ to do wele and lefe þe yȝȝ, þat es at say, wele-fare of þis worlde, for it dessayfes hym̃ *with* false vanytes; þe to*þer* es tribulacyoñ, to putt hym dowñ *with* many scharpnes: agaynes wele-fare saȝȝ þou
Temperance. hafe mesure, þat þow be noghte ou*er* hye. And þis vertu es
Fortitude. called 'temper*a*nce.' And agayne a*duer*syte saȝȝ þou hafe 'hardynes,' þat þou be noghte caste*n* downne. And þat ver*t*ue es callyde Force or strenghe.

XVI. ¶ Here-eftyre saȝȝ þou wyte whylke are þe seuen̄ werkes of
vij opera miseri-cordie. mercy. ¶ The firste werke of Mercy es, to gyffe mete to þe hu*n*ngry. The to*þer* es, to gyffe drynke to þe thrysty. The
The Seven Works of Mercy. thirde es, to clethe þe nakede. þe ferthe es, to herbere þe herberles. þe fyfte es, to vesete þa*m̃* þat ere *in* pr*i*sonn*e*.
[† leaf 202 bk.] † þe sexte es, to comforth̄ þe seke. The Seuend̄, to bery þe dede. Thyse are þe seuen̄ werkes of mercy þat are langande to þe
How those that are 'in religion' can perform these. body. Bot nowe may þou say to me, 'how sulde I, þat es in Relygyoñ, and noghte hase to gyffe at ete ne at drynke, ne clathes to þe nakede, ne herbery to þe herberles, For I am at o*þer* mens wiȝȝ, and noghte at myn̄ awen̄? For-thi ware it bett*er* þat I ware seculere, þ*at* I myghte do þise werkes of mercy.' A, dere frende, be noghte begylede! Bett*er* it es to hafe pete and co*m*passione in þi herte of hym þat hase mysese and wrechednes, Thane þou hade aȝȝ þis werlde to gyffe for charyte; For it es bettir wyth̄ compassioñ to gyffe þi-selfe als þou erte, þan it es to gyffe þat that þou hase. There-fore, dere frende, gyffe thi-selfe; and þan gyffes þou mare þan es in aȝȝ þis worlde. Bot now may þou Say me one þis man*ere*:—'Sothe it es þat it es bett*er* to gyffe hym̃-selfe þan it es to gyffe of his, bot bett*er* es þe tane and þe to*þer* þan es ane be it selfe, for lesse es a gud
The blessedness of poverty. þan twa.' It es noghte swa: For whethire es bett*er* be callede Godde, or His s*er*uande. Thow wate wele þat es bett*er* to be callede Godd̄. Bot þase *þat* suffirs hu*n*ngere, thryste, caulde and defaute, and o*þer* wrechidnes and mysese, calles oure Lorde

[1] The description of the virtue of Prudence is here given to Righteousness or Justice, the account of which is omitted.

Ihesu Criste Hym-selfe; For He saise þus in þe Gosepelle, 'What als þou dyde to þe leste of myñ, þou did to me.' Saynt Barnarde says, 'Thire pure hase noghte in erthe, ne thire riche hase noghte in heuenñ; and þare-fore, if þe Riche will it hafe, thaym byhoues bye it at þe pure.' Now wate I wele þou couaytes to wyte whilke are verray pure, and whilke noghte. Now herkeñ *with* deuocyoñ. Sum̃ are þat hase reches and lufes thaym, and þase are þe haldande and þe couaytourse of þis worlde. Othere are þat hase þam̃ noghte, bot thay luffe thaym̃, and thay walde hafe thaym̃ gladly; and þase are þe wrechide beggers of þe worlde, and þe false folke in religyoñ, and þase are als riche and richere þañ þe o*per*. And of tham̃ Ihesu saise in þe gospelle þat 'lyghtere it ware a camelle to passe thurghe a nedill eghe, þan þe riche to com̃ in-to þe blysse of heuenñ.' Sum̃ are þat hase reches, bot thay lufe thaym noghte; Noghte for-thy þay will wele hafe þam̃; and þase are þe gud menñ of þe worlde þat dispendis wele that at þay hafe. Bot fone are of þase. 3it it are o*per* þat hase noghte reches, ne lufes noghte thaym, ne will noght hafe þam̃; and þase are þe gude folke þat are in religioñ and þase are sothefastly pure; and þairs es þe Ioye of heuenñ, For þat es the benysoñ of þe pure. Than it behufes þat þe riche hafe þe reue*re* of þat benysoñ; and þarefore may I say, 'Blyssede be þe pou*er*, for þaires es þe kyngdom̃ and þe Ioye of heuenñ.' And swa may I say of þe riche, For þairs es pyne of helle. Alswa pou*er* þay are þat hase pouerte and lufes na reches; and pou*er* þay are þat hase reches and lufes pouert.

Who are the really poor.

Those to whom riches are a blessing.

¶ Now aftire þis, awe þe to wyte whylke are þe seuenñ prayers of þe *Pater noster*, þat duse away all ill and purchase all gude. And þase seuenñ prayers er co*n*tende in þe *Pat*er *noster*, þe whilke oure Lorde Ihesu Criste kennde till His discyples, how þay [suld] pray Godd þe Fadire, and said thaym one þis manere, 'Whenñ 3e † sall praye, one þis wyese sall 3e say, *Pater noster qui es in celis, &c.*' Now, my frende, wit þou þat oure Lorde Ihesu Cryste kennes vs in þe gospelle to make þis prayere. And þare-fore I walde at þou wyste at þe begynnynge whate es prayere or orysone, and sythyñ þat þou vndirstande

XVII.

The seven prayers of the Pater Noster.

[† leaf 203.]

What Prayer is. þe prayere of þe *pater noster*. Prayere or Orysoñ es noghte elles bot ȝernyng of saule, *with* certayne trayste þat it co*m*mes þat þou prayes. And in þat trayste vs settis Ihesu Criste whеñ He kennes vs to call Godde oure fadyre þat eꝛ in heueñ, For in Hym saꝛ man hafe certayne trayste þat He may and wiꝛ aꝛ gudnes gyffe þat oure saule kañ ȝerne, and mekiꝛ mare; þe whilke es betakynde by þise wordes, *Qui es in celis*, þat es to say, þe whilke es in heueñ. For if Godde wiꝛ caꝛ Hym-selfe oure fadyre, þan He makes vs to wiet þat He lufes vs als childyre, and at He wiꝛ gyfe us aꝛ þat we hafe myst*er* of. Bot certanly if aꝛ þe lufe þat eue*r* had fadire or modire vn-to þaire childyre, or aꝛ othire lufes of þis worlde ware gedirde to-gedyre in a lufe, and ȝit þat lufe ware multipliede als mekiꝛ als mans herte moghte thynke, ȝit it moghte na thynge atteyne to þe lufe þat Godde oure fadyre hase vn-tiꝛ vs, þare whare we are hys enmys. And þat saꝛ we wele see thurgh þe grace of Godde, If we se one what manere He is oure Fadyr, and what He has doñ for vs. Wit þou, þat whеñ God made aꝛ creaturs of noghte, we rede noghte þat He made any creature tiꝛ His lyknes bot mañ allan*n*e; and þare-fore Godd He es, and makere of aꝛ thynges of þe worlde, Bot He es noghte þaire fadyre; Bot vn-tiꝛ vs, thurghe His aweñ myghte fuꝛ of mercy, es He Godd and makere and Fadyr, For þat our saule es lelly lyke vn-tiꝛ þe lyknes of þe Fadyr, and þe Soñ, and þe Haly Gaste, þat ere hallyly a Godd and p*er*sons thre. And aꝛ þis werlde He hase made to s*er*ue man, whils mane wiꝛ duelle in His lele lufe als His aweñ childyre. Bot als tyte als we twyñ fra þat lele lufe, for lufe of þis lyfe, or for any op*er* thynge, we losse þe lordechipe of þis worlde, and beco*m*mes thralles dreryly to þe deueꝛe, þare we ware be-fore fre, and ayers of þe erytage of þe kyngdoñ of heueñ, and to welde þe welthe of þis werlde. Allas may saye, Allas! Allas! what here es a sorowfuꝛ chau*n*ge whasa it vndyrstode! Wit þou wele þat here es gret lykynge of lufe, when Godd þat es *with*-owttyñ begy*n*nynge, and es with-owtteñ chaungeyng, and duellys *with*-owttyñ Endynge, for He es al-þir-myghtyeste and alþirwyseste, and alswa alþire-beste

He made man alone in His likeness.

God, our Father.

God's great mercy in our Creation.

þat mannes herte may noghte thynke, in whaym es lufe and
Ioy endles, here, I say, es takyñ of gret lufe, þat He deyned Hym
to make vs tiłł His awen lyknes righte als we had bene His
awen chosen childyre, and moghte hafe lefte vs to be a littiłł vyle
matire als we ware made of oure modyr, þat vile es to neuen;
or He moghte hafe made vs at His wiłł anykyñ oþer bestis; and
þañ had we dyede to-gedire, bathe body and saule. Bot when
He hade made vs man, and gafe † vs þe saule to His awen
lyknes, (louede and luffede be þat Lorde!) for to be ayers of þe
Erytage of heuen and lyfe in þat gret Ioye with-owtten Ende,
Now es na herte sa herde þat it na moghte nesche, and lufe
Swylke a Godd with all his myghte. And his herte suld melte,
filled of Ioy, if it thoghte sothely of þat grace þat oure Lorde
hase doñ tiłł vs by-fore all oþer creaturs. And ȝitt did He mare
thurghe His mekiłł mercy; For, whene we ware, thurghe oure
Sorowfułł synñ, twynnede fra Godd, oure Sweteste Fadire, and
become thralles to þe iłł gaste, Than He, thurghe His maste
mercy, Sente His awen Sonne, þat with Hym es Godd in His God-
hede, for to take flesche and blode of þe Virgyñ Marie, Maydeñ
and modyr, lastand in Ioy; and one þis manere did He þe dede.
In state of thralle tuke He oure flesche to suffre þe gylteste
pouerte, and schame, and noyes, and paynnes, þat neuer dyd iłł
ne na maner of synñ, and Sytheñ delyuerde Hym tiłł þe vileste
dede, and þe schamefulleste þat man moghte thynke, to delyuer
vs wreches of sorowfułł bandis, and of þe pynand presoñ puttid
in helł, and to make vs to comme tiłł þe heghe heueñ, whare
we sałł be als kynges corounde in blyse, if we do þe wiłł of þat
swet Lorde, þat for vs ordeynede Hym to dye one þe crosse als
þofe He had benne a wykkid thefe. Dere Frende, nowe hase
þou here twa thyngez in þe whilke Godde hase schewede vs þat
He es oure fadire, and þat He lufes vs als His awen childyre þare
we are agayne Hym with oure wykked synñ. The firste es, þat
He made vs tiłł His awen lyknes; and þe toþer es, þat He boghte
vs fra presouñ with His precyouse dede of His manhede. For
þe fyrste, es man haldeñ tiłł Hym, for to lufe Hym with all his
herte. Bot þan may þou aske, 'what sałł I do Hym for þe toþer

God made us in His own likeness, though He might have made us like beasts.

[† leaf 203 bk.]

So our hearts ought to soften, and to love Him.

And when we were thralls to the evil spirit, He sent His own Son to

take our flesh and die for us,

and lift us to high heaven and to be kings in bliss.

What services

can we render unto God for His goodness?

thynge? For if I saⁿ with pou*er*hede lofe Godd' þe Fadyr, and lufe Hym and *ser*ue Him *with* aⁿ my saule and *with* aⁿ my herte in aⁿ thynges, for-þi þat He made me of noghte and gafe me saule aftir His aweⁿ lyknes,—als it was co*m*mandyd in þe alde lawe be-fore Godde was borne and be-com man for vs,—what moghte I now do Hym, whenne He, for me wrechid synnere, sa mekiⁿ Hym lawede þat He walde becom*m*e manne, and He gafe Hym to me, whenne He, thurghe His sweteste mercy, walde dye for me, and of þe maste noyouse and þe moste vile dede þat

We cannot repay Him for His mercy.

euer was thoghte? I wate neu*er* what I may say here; For if I myghte lyffe a hundrethe 3ere, and if I moghte in þat tym, ilk a day at a tyⁿne, dye als vile ded als He for me dide, 3it ne ware it noghte ynence His gret gyftez, when He es sothely said Goddes Son*n*e of heuenne, and gaffe Hym selfe tiⁿ vs, þat tynte was for syⁿne thurgh, and put in to þe pyne of helle, and þare, in þe dispytte of Hym, *ser*uede to þe deuelle. How sulde we þanne 3elde Hym þe gude gret gyfte, whenne He walde sende His aweⁿ Sone to be pynede for oure syⁿne?'

God only requires of us contrition and humility. [† leaf 204.]

Now I saⁿ lere the, if God gyffe me grace, how oure dere Fadir askes nane o*per* store bot that we, *with* herte, knawe oure aweⁿ Febillnes and oure wrechidnes, þat we hafe for oure aweⁿ syⁿne. †Thane saⁿ we be in bitt*er*nes of penance, and crye tiⁿ Hym faste mercy, þat He vs saue for His haly name, For of oure selfe hafe we noghte Hym for to 3elde; þare-fore said the pro*p*hete in þe psalme, **Quid retribuam Domino pro omnibus que retribuit[1] michi? Calicem salutaris accipiam, et nomen Domini invocabo,** *etc*'. þat es, 'what saⁿ I 3elde to God for aⁿ His gud gyftes þat He me gyffes als Lorde, *with*-owtteⁿ my deserte? The coppe of hele I saⁿ take, and calle þe name of my lorde.' The cope of hele whare-of dranke oure Lord Ihesu oure Saueo*ur*, þat es, the bytt*er*nes of þe penance in His grete pynes, and þat man in aⁿ his thoghtez calles Godez name, þat sothefastly knawes þat he hase noghte of hym-selfe bot sorowe and synne.

The more we feel weak the humbler we shall be.

And wit thou þat, if sothefastenes be sett faste in thi saule, þe mare þat þou knawes þe for wrechide and febyⁿ, þe mare saⁿ þou

[1] MS. *retrebuit.*

meke þe, and calle on Hys mercy. And þus it was of oure swete Lady, mayden and modyr; For scho had mare of grace þane any in this lyfe, man or woman þat euer was borne, Thare-fore scho halde hir lesse and lawere þan any oþer wyghte, and mare cryede scho mercy þan any oþer man, when sothefaste Goddes Son lighte in hir wambe. My dere frende, se now aftir-warde why oure Lord Ihesu kennes vs in þe Gospelle to saye 'oure Fadire,' and noghte 'my Fadir'; For by þat will He kenn vs þat we suld gedyre all men *with* vs in oure *pr*ayers, For all ere oure brethire, crystende and vncristend men, For þat all of a gouernaylle hafe we a Fadyr. And þat þou may þis thynge, thurghe þe grace of Godd, clerelyere See, Gyffe gude Entente till þat I say. Hym calles þou 'thi fleschely broþer,' þat hase his body of þe same man and woman of whaym þou hase thyne. Thane sall þou wele halde hym þi broþer þat hase his saule of þe Same fadir of heuen of whaym þou hase þi saule, and of swylke a kynd, and of swylke a lyknes; For als wele made Godd ilke man till lyknes of þe Trinyte als He did þe. And þis broþerhede mare suld we lufe, and mare dere halde, þan þe broþerhede of þe flesche, in als mekill als þe saule es mare nobyll þan þe flesche, and in als mekill als Godd, oure fadir, of heuen, es mare nobill, and mare for to lufe, þan oure fleschly fadir. And þat suld we do if we saghe als clerely with oure gastely eghe als we do *with* oure bodyly eghe. Bot for-thy þat we see noghte bot *with* þe fleschely eghe, als it ware bestes, we hafe na knawynge ne na lufe bot of þat broþerhede þat *com*mes of þe flesche stynkande and foule. **Allas**! Allas! what sorowfull thynge thus hase blyndid vs! Certis, na thynge mare blyndis manes saule þane lufe of erthely thynge þat *son*ne takes ende. For-þi behufes man lefe his *pro*pire will, if he will *per*fitly knawe þe lufe-somest broþerhede. Whare-of now mekill I hafe spoken, For whate-sa-euer we hafe in body or in saule of gudnes or of †fayrenes, we hafe it of oure fadyr of heuen, Godd, þat es till vs fadir, and Euenly till all His creaturs, noghte anely for His makynge of noghte, ne for His gouernyng of His grace, for His purchasynge þat He made of vs þat ware tynt

Such humility and meekness as was in our Lady, should we have.

What is implied by *Our* Father?

The duty of brotherly love.

[†leaf 204 bk.] God the loving Father of all His creatures.

childir, *with* His flesche and His blode þat He for vs gafe, als Saynt Austyñ þe nobiłł clerke witnes. He sayse 'þe Fadir gaffe His Soñ, thurgh whaym He walde by vs thralles; He gafe þe Haly Gaste, thurgh whaym̃ He walde purchase þe thralles in His childire. þe Sonn, He gafe in pryse of raunsoñ; þe Haly Gaste, in preuelege of purchase; and þar-fore þe Fadir kepis Hym selfe in Erytage tiłł His childir þat He purchase[d].' And þarefore, dere frende, na mañ sałł mystrayste of þe lufe of His swete Fadirhede, and of His dere pete; For mare es His mercy þañałł oure wykkednes; For wha sa calles tiłł Hym *with* ałł his herte, *with*-owtteñ faile He wiłł here hym̃, for He es fułł of mercy. And þare-fore, als I be-fore saide, *with* ȝernynge of saule and certayne trayste, calle apoñ Hym trewely *with* ałł thi herte. He es þi Fadir pereles, þat purchacecez þe pees; and saye traystely tiłł Hym̃ als Hym-selfe vs lerede, *Pater noster qui es in celis*, þat es to say, Oure Fadir that es in heueñ; *sanctificetur nomen tuum*, þat es to say, halyed be þi name; *adveniat regnum tuum*, it com̃, þi kyngedom̃; *Fiat voluntas tua, sicut in celo et in terrâ*, þi wiłł be donne, swa in erthe als it es in heueñ; *panem nostrum cotidianum da nobis hodie*, Oure ylke day brede þou gyffe vs to day; *Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris*, and forgyffe vs oure dettis als we forgyffe our dettours; *Et ne nos inducas in temptacionem*, and suffire vs noghte be ledde in-to fandyng*is*, *Set libera nos a malo*, bot delyuer vs fra ałł iłł thynges *Amen*! þat es to say, Swa mot it be! Now, my dere frende, þou sałł wyt þat þis Orysoñ passes ałł oþer prayers, pryncypally in twa thynges, þat es to say, in worthynes and in profyte. In worthynes, for þat God Hym-selfe mad it; and for-þi do þay gret schame and gret vnreuerence tiłł Ihesu, Goddes Soñ, þat takes þam̃ tiłł wordis rynnand and curius, and leues þe prayere þat He vs kennede, þat wate ałł þe wiłł of Godd þe Fadir, and þe whilke orysone commes mare tiłł His plesynge, and whate thynges þe wrechede caytyfe hase myster at pray fore. Alswa, als I hafe sayde, He wate anely ałł þe Fadir wyłł, and He wate ałł oure nede; and þare-fore a hundrethe thousande er

God's mercy is greater than our sin.

We may therefore trustfully call upon Him.

The Lord's Prayer passes all other prayers.

God knows all that we wretched caitiffs need.

dyssayued *with* multyplicatione of wordes and of orysou*n*s; For, when þay wene þat þay hafe grete deuocyo*n*, þa*n* hafe þai a fulle fleschely lykynge, For-thy þat ilk a fleschely lykynge delytes þa*m* kyndely in swylke tu*r*nede langage; and þare-fore I walde þat þou war warre, For I say þe sykerly, þat it es a foule lychery for to delyte þe in rymmes and slyke gulyardy; ȝit one a-no*þer* syde, Saynt Austyne, and Saynt Gregore, and o*þer* halowes þat prayede als was þaire lykynge. I blame noghte prayers, bot I blame þase þat lefes þe prayere of Godd þat Hym-selfe made, and lerede vs for to pray, þat es, *Pater noste*r, and takes þa*m* till þe Orysons of a synfull Saynte whare þay fynde it wretten, For oure Lorde Ihesus Hym-selfe sayse in the †gospell, 'when ȝe will praye, prayes noghte *with* many wordes, bot praye one þis manere, *Pater noste*r &c'.'

Don't delight in polisht phrases and rymes.

Those who leave the Lord's Prayer for others are to blame

[†leaf 205.]

¶ Dere frende, ȝit sall þou wit one ano*þer* syde þat þe *Pater noste*r passes all o*þer* prayers in worthynes; For þare-in es co*n*tende all thyngez what-sa we hafe myste*r* of, till þis lyfe or till þe to*þer*. For we praye þare-in Godd þe Fadyr, þat He delyue*r* vs of all illes, and þat He gyffe vs all gudes, and þat He make vs swylke þat we may neue*r* do ill, ne þat we may noghte fayle of gude. And now, all þe ille þat vs greues, ou*þer* es it, ille þat es don*n*e, or it es ille for to co*m*, or elles it es ille þat we suffire nowe. Of þat ille þat es don*n*e and passede, we praye oure swete Lorde þat He delyue*r* vs þe*r*-of, whe*n* we say *Dimitte nobis debita nostra, etc'*. We pray Hym delyue*r* vs of ill þat es for to co*m*, whe*n* we say *et ne nos inducas in temptacio*ne*m*. Of illes þat we suffire nowe, we þraye Hym þat He delyue*r* vs, whe*n* we say *Set libera nos a malo*. ¶ ȝit, dere Frende, on a o*þer* syde, wit þou þat all man*er* of gude þat es, Ou*þer* it es erthely gude, or gastely gude, or gude lastande endles. For erthely gude we praye, whe*n* we saye *Panem nostrum cotidianum da nobis hodie*; For gastely gude we praye, whe*n* we say *Fiat voluntas tua, sicut in celo et in terra*; For endles gude we praye, when we say *Adveniat regnum tuum*; and confermyng of all this we praye, whe*n* we say *Sanctificetur nomen tuum*.

The Lord's Prayer contains all things which we need to ask.

How we pray to be delivered from evil.

How we pray for good.

¶ Now, my dere frende, þese ere seuen̄ prayers of þe Ewangelle þat oure Lorde Ihesu Criste kenned̄ till̄ His dyscypilis. And þou sall̄ wit þat þese foure wordes þat comes be-fore, þat es to wit, *Pater noster qui es in celis*, leres vs how we sall̄ praye, and what oure selfe sall̄ be in prayere; For we sall̄, in ylke ane Orysoun̄, haue foure thynges, þat es to say, perfite lufe till̄ Hym till̄ whaym we praye, and certayne trayste to haue þat at we praye fore, and stabill̄ trouth̄ in Hym in whaym we trowe, and sothefaste mekenes of þat, that of oure selfe, na gude we haue. Perfite lufe es vndirstanden̄ in þis worde *Pater*, For ylke a creature kyndly lufes his Fadir. Certayne trayst es contende in þis worde *noster*; For if He be ours, þan may we sekerly trayst in Hym þat He es halden̄ till̄ vs. Stabill̄ trouthe es taken̄ in þise wordes *Qui es*; For when̄ we say *qui es*, þan graunt we wele þat Godd̄ es þat we neuer sawe; and þat es ryghte trouthe, For trouthe es na noþer thyng bot trowyng of thyng þat may noghte be sene. Sothefaste mekenes es betakynde in þis worde *In celis*, For when we thynke how He es heghe in Ioy, and how we are here lawe in besynes, than̄ we are mekide. Bot when̄ we hafe festenede þere foure thynges in oure hertes, þan may we hardyly praye, and saye *with* all̄ oure affeccyoun̄, *Sanctificetur nomen tuum*, þat es to say, 'haly be thi name!' als swa stabill̄ þi name, þat es, Fadir, in vs, þat we be one þat manere þi childire þat we do na thyng þat be agaynes þi will̄, and that euer-mare we doo þat at commes to þi plesyng, thurgh̄ grauntynge of þi grace. And for-thi þat we may noghte euer-mare do þat perfitely whyls we ere in þis çaytifede worlde, þare-fore pray we þus, and sayse, *Adveniat regnum tuum*, þat es to say, it coun̄ till̄ vs, þi kyngdoun̄, þat we regne in þe, Ihesu, in þis lyfe thurgh̄ thi grace, and þou in vs in þe toþer lyfe thurgh̄ Ioy. And þis ilke we praye for þase þat are in purgatorie; and for-þi þat we neuer-mare may hafe † parte *with* Ioye of heuen̄ if we do noghte thi will̄ in erthe, þare-fore we praye thus, *Fiat voluntas tua, sicut in celo et in terra*, þat es to say, thi will̄ be doñe, als in heuen̄, swa in erthe. Alswa say 'make vs to do þi wyll̄,' þat es to say, þou gyffe

What is taught by the words 'Our Father which art in heaven.'

'Hallowed be thy Name.'

'Thy kingdom come.'

[† leaf 205 bk.]

'Thy will be done in earth as in heaven.'

vs grace to do all þat þou commandes, and to lefe all þat þou defendis, and þat swa in erthe als in heuen, þat es to say, als Michaelle, and Gabrielle, and Raphaelle, Cherubyn and Seraphyn, and all þe oþer angells and archangells, and all þase þat are Ordeynede to þe endles lyfe in Ioy, in ilke a kynde, in ilke ane ordire, and in ilke ane elde, thi wille duse; and for-thi þat we may noghte do þi will whills we lyffe in þis body, if þou ne sustayne vs noghte, þare-fore say we þus, *Panem nostrum cotidianum da nobis hodie*, þat es to say, Oure ilke day brede þou gyffe vs to-day; als swa say 'þou gyffe vs Force in body and in saule, and hele, if it be þi will, of þe tane and offe þe toþer.' And here es for to wit, þat þare es thre maners of brede, þat es, bodyly brede, þat es to say, Fode and clethynge; þare es brede gastely, þat es to say, of haly wrytte þe leryng; and þare es þe brede of Eukaryste, þat es þe grace in þe sacrament of þe autere, for to comforthe þe kynde of þe tane and þe toþer.

'Give us this day our daily bread.'

Bot for-thi þat we ere worthi na gudnes whilis we ere bowndeñ in synñ, þare-fore say we þus, *Dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris*, þis es to say, 'Forgyffe vs oure dettis als we forgyffe oure dettours.' þou sall wyt þare oure synns byndis oure dettours to pynne; þare-fore we pray Ihesu to for-gyff vs synnes, þat es to say, all þat we hafe synnede in thoghte, in worde and in dede; and þat ryghte als we for-gyffe till þase þat hase mysdone agaynes vs. And for-þi þat a lyttill vs helpes to hafe forgyfnes of synñ, if we may noghte kepe vs fra synñ, þare-fore pray we þus, *Et ne nos inducas in temptacionem*, and þis es to say, 'lede us noȝte in-to na fandyngis, als swa say, Suffere vs noghte be ouer-commeñ in fandyngez of þe deuell, ne of þe flesch, ne of þe werlde. And noghte allanly we pray þat we be delyuered of all euyll fandyngez, Bot alswa we pray þat we be delyuered of all ill thyngis, whem we say, *Set libera nos a malo*; and þis es to say, 'Bot delyuer vs of all ill thyngis,' þat es, of body and of saule, of synñ and of pyne, For synñ that now es or sall be. Say we Amen! þat es to say, 'swa be it!' and for-thi sayse oure Lorde

'Forgive us our trespasses, as we forgive them that trespass against us.'

'Lead us not into temptation,'

'But deliver us from evil.'

Ihesu Criste in þe gospelle, 'What sa þou prayes my fadir in my name, He sall̃ do it;' and þer-fore say at þe Ende, *Per Dominum nostrum Iesum* Cristum, *filium tuum, &c.*'

And now, my dere frende, vndirstande noghte þat þou sall̃ say þi *Pater noster with* mouthe, als I hafe it here wretyñ be-fore þe. Bot say all̃ anely þe nakede lettir *with* þi mouthe, and thynke in þi herte of this þat I hafe said here, of ilke a worde by it-selfe; and rekk noghte þof þou ne multyply many *Pater nosters*; For it es better to say a *Pater noster with* gude deuocyoñ, þañ a thousande *with*-owtteñ deuocyoñ; For þus sais Saynte Paule appertly; he sayse, 'me ware leuer say fyve wordes in herte deuotely, þane fyve thousande † *with* my mouthe *with*-owtteñ lykynge.' And one þe same manere sall̃ þou say and do at thyne offece in þe qweire; for swa sayse þe prophete, *Psallite sapienter*; and þat es to say, 'Synges and versy wyesly,' þat es, to say or to syng wyesly, þat es, þat thi herte be one þat at þou saise, and one þat at oþer saise, þat þou here it besyly; For if þi body be at thi seruyce, and þi mouthe speke one a wyse, and thi herte thynke of wrechidnes caytefly, þan es þou twynneď; For when þou swa es twynneď, þou tynes þe mede of þi seruyce; For þe awe to serue Godď *with* all̃ þi herte, *with* all̃ þi saule, and *with* all̃ þi vertu; and swa þou may pay þi Godď. Bot þare es many thynges þat ere cause of swylke wrechede twynnynge, als mete, drynke, Reste, cleythynge, layke, discorde, Thoghte, laboure, hethynge. These makes hippynge, homerynge, of medles momellynge. And þare-fore take kepe what oure Lorde Ihesu Criste saise in þe gospelle: 'Firste,' He saise, 'sekes þe kyngdoñ of heueñ, and all̃ þat ȝe hafe myster of sall̃ be gyffeñ ȝowe *with*-owttyñ any askynge.'

When the words are said with the mouth their meaning ought to be thought of in the heart.

Devotion the important thing.

[† leaf 206.]

The mischief of indevout service.

XVIII. Thare-fore, dere Frende, þou sall̃ wit what þou sall̃ hafe in þe blysse of heueñ. Wit þou wele þat þou sall̃ hafe Seueñ gyftes in body, and Seueñ in saule, þat es to say, Fairenes in body *with*-owttyñ fylth, lyghtenes *with*-owttyñ slewth̃, Force *with*-owtteñ Feblesce, Frenes with-owtteñ thralledome, lykynge *with*-owtteñ noye, lufelynes *with*-owttyñ envye, hele *with*-owttyñ sekenes, lange lyfe *with*-owttyñ ende. Thou sall̃ hafe in saule, Wysedome

The gifts that the faithful shall have in heaven.

with-owttenn ygnorance, Frenchipe *with*-owttenn hateredynn, Accorde *with*-owttenn discorde, Myghte *with*-owttenn wayknes, hono*ur*° *with*-owttenn dishono*ur*, Sekirnes *with*-owttenn drede, Ioy *with*-owttenn ȝorowe. Bot þe wreches in helle, alle þe reuerce, both in body and in saule, þat es to say, Fylth *with*-owttynn fairenes, Slouthe *with*-owttenn lyghtenes, Feblesce with-owttenn force, Thraldomm *with*-owttenn freenes, Angwyse *with*-owttenn lykynge, Sekenes *with*-owttenn hele, ded *with*-outtenn ende. Thare salle be in þair saules, Ignorance *with*-owttynn Wysdome, hatredynn *with*-owttenn lufe, Discorde *with*-owttenn Accorde, feblesce *with*-owttenn powere, Schame *with*-owttenn hono*ur*, Drede *with*-owttenn sekernes, and Sorowe *with*-owttenn Ioy. And for þis salle þou seke *with* alle þi myghte, þat þou may wynn þe Ioye of heuenn; For þare es sa gret Ioye and sa mekill swettnes þat, if þou myghte lyffe fra þe begy*nn*ynge of þe worlde vn-till þe ende, and hafe alle þe lykynge þat þou couthe ordeyne, ȝit þou sulde *with* gret ryghte lefe alle þase for to be a day in þe Ioy of heuenn. And thus endys þe toþ*er* degre of contemplacyone, þat es to say, þe co*n*templacione of haly writte; of þe whylke, if þou take gud kepe in þi herte, it salle be lyghte vnto þe, ilke a worde to halde. One ane oþ*er* syde, if þou hafe mat*er* to speke vn-to þe clerkez, be þay neu*er* sa wyse, or to lewede men, be þay neu*er* so ruyde, of þe clerkes þou mofe som matirs of þis, and alswa at þou may lere more. And whenn þou spekes till sympill menn, and ruyde, †gladly þou lere þamm *with* swettnes, For þou hafe enoghe whare-of þou may speke, and how þou salle þi lyfe amende and gouerne, and oþ*er* menes alswa.

The penalties of hell.

Ills which the wretches in hell shall undergo.

This is sufficient of the second part of contemplation.

[†leaf 206 bk.]

Þe thirde degre of co*n*templacyonn es in Godd' Hym-selfe. And þat may be on twa maners, þat es, with-owttenn in His manhede, and in His Godhede so blyschede. For þus saise Saynt Austynn, For-þi be-come Godd' manн, For to make mane to Se Godd' in his kynde; For wheþ*er* somm he ȝode *with*-in or *with*-owttenn, eu*er*-mare moghte man fynde pasture; *with*-owttenn, thurgh consederacyonn of His manhed'; *with*-in, thurghe contemplacyonn of His Godhede. Of His manhede salle þou thynke

XIX.

The third part of contemplation is of God.

The manhood of Christ.

thre thyngez: þe meknes of His Incarnacyoñ, þe swetenes of His conu*er*sasioñ, and þe grete charite of His passione. Bot þis may þou noghte do alt att anes; and þare-fore hafe I twynned the thaym by þe Seueñ houres of þe daye þat þou saise in þe kyrke, Swa þat naiñ houre passe the, þat þou ne salt be swetely ocupyed in þi herte. Bot nowe for to do þis; þan salt þou wit þat tilt ilke ane houre of þe daye es dowbylt medytacyoñ, ane of His passyoñ, and anoþ*er* of þe toþ*er* sesoñ. ¶ Now, dere frende; before matyns salt þou thynke of þe swete byrthe of Ihesu Cryste al-þ*er*-fyrste, and sythyñ eftyrwarde of His passioñ. Of His byrth, salt thou thynke besyly þe tym̃, and þe stede and þe houre, þat oure Lorde Ihesu Criste was borne of His modir Marie. þe tyme was in myd-wynt*er*, wheñ it was maste calde; þe houre was at mydnyghte, þe hardeste houre þat es; þe stede was in mydwarde þe strete, in a house *with*-owtteñ walles. In clowtis was He wondeñ, and als a chylde was He bundeñ; and in a crybbe by-fore ane oxe and ane asse, þat lufely lorde layde was, for þare was na noþ*er* stede voyde. And here salt þou thynke of þe kepynge of Marye, and of hir childe, and of hir spouse Ioseph—wat Ioye Ihesu þam sente. Thou salt thynke also of þe hyrdes þat saw þe takyñ of His byrthe; and þou salt thynke of þe swete felachipp*e* of Angelis, and rayse vpe thi herte and syng with þam̃, *Gloria in excelsis Deo, &c.* Of þe passioñ salt þou thynke how þ*at* He was at swylke a tym̃ of þe nyghte betrayed by His descyple, and takeñ als a traytoure, and bowndeñ als a thefe, and ledde als a feloñ.

Some part of it to be thought of at each of the seven hours.

XX. The Birth and Betrayal before Matins.

XXI. ¶ Be-fore pryme þou salt thynke of þe passioñ of Ihesu and of His Ioyfult ryssynge. Of His passyoñ salt þou thynke how þe Iewes ledd' Hym into þaire counsaile, and bare false wytnes agayne Hym, and put appone Hym þat He had saide blasefeme, þat es, sclandyre in Godd', and þ*at* He had said þat He suld haue distroyede þe temple of Godd', and make agayne anoþ*er* *with*-in the thirde day; and þañ þay bygañ to dryfe Hym tilt hethyng, and to fulle Hym als a fule, and spite one Hym̃ in dispyte in His faire face; and sythyñ thay hide His eghen̄, and gafe Hym̃ bofetes grete, and sytheñ asked Hym̃ whate He was þat Hym

The mocking and Resurrection before Prime.

smate; and sythen, þay ledde Hym dreryly to þe dede, † and ȝitt [† leaf 207.]
neu*er* He sayde till thaym anes why þay swa dyde. Many
othyre wykkydnes þay dide Hym, þat lange ware to telle. ȝitt
before pryme sall þou thynke of þe haly rysesynge, þat at þat
tyme of þe daye Ihesu Ioyfully rase fra dede to lyfe, when
þat He hade destruyede helle and delyu*er*ede haly sawles owte
of þe powere of þe deuelle. ¶ ȝitt before vndrone sall þou thynke XXII.
of þe passion and of þe witsondaye. Of þe passion sall þou The scourging and giving of the Spirit before Undroun.
thynke, how þat tyme oure Lorde Ihesu Cryste dispytousely
was dispuylede, nakkynde and bownden till a tree in Pylate
house, and swa wykkedly scourgede and doun*ge*n, þat of His
swete body, fra þe heued till þe fute, noghte was lefte hale. And
at þat ilke houre þou sall thynke of þe witson*n*day, how þe
tym of þe day oure Lorde Ihesu Criste sente þe Haly Gaste till
His disciples, in liknes of fyre, and of tun*n*ges, in takynnynge
þat þay sulde hafe abowndance in worde and brynnynge in lufe,
and þat ryghte es þe pu*r*ueance of oure Lorde pu*r*uayde; For
in twa maners þe wykked gaste begylede man in paradyse, þat
es to saye, *with* wykked entycement of his tunge, and *with* þe
caldnes of his venym. And for-þi come þe Haly Gaste in
lyknes of tung, agayne þe Entycement of þe deuelle, and in
fyre for to distruye þe caldnes of his venym. ¶ Be-fore myddaye XXIII.
sall þou thynke of þe Anu*n*ciacyon, and of Ihesu passion. And The Annunciation and Crucifixion before midday.
of þe Anu*n*ciacion sall þou thynke of þe grete mercy of oure
Lorde Ihesu Criste, whi þat He walde be-comme man, and For
vs suffire þe dede in þat swete manhed Sen He moghte hafe
boghte vs agayne on o*þ*er manere. And þat dyde He for till
drawe till Hym þi luffe. For if ane hade bene þi maker, and
ano*þ*er thi byere, and hade sufferde in thaire bodyes all oure
sorowe for to by all oure lufe, Than hade noghte oure trouthe
bene anely in ane. Off þe passion sall þou thynke at þat houre
how oure Lorde Ihesu was done one þe Crosse be-twyx twa
theues, ane one His ryghte syde, and ano*þ*er one His lefte syde,
and Hym-selfe þay hangede be-twix þam twa, alls mayst*er* of
theues. For if all þe sekenes of þis werlde and all þe sorowe
ware in þe body of a man anely, and þat man myghte consayfe

alls mekill noye and Angwysce and Sorowe in his body als all þe men of þis werlde moghte thynke, ȝitt it ware full littill or ells noghte to regarde of þe sorowe þat He sufferde for vs ane houre of þe daye. ¶ Before nonne sall þou thynke of þe passion and of þe gloriouse Ascencion. Of þe passione sall þou thynke, þat at swylke a tym of þe daye dyede þe makere of lyfe, for þi lufe. And here sall þou thynke of þe wordes þat Ihesu spake on þe crose, and of þe foure takynes þat be-felle in His dede. The fyrste worde was þis þat He spake, 'Fadire, for-gyffe þam þis syn, for þay wate noghte whate þay doo.' The toþer worde was þis, þat He said to þe thefe, 'For sothe I say the, þis day sall þou be *with* me in paradyse.' The thirde was þat He saide to His modire of Sayne Johin His cosynne, 'Woman, lo þare thi son!' And to þe discyple saide He, 'Manne, lo þare thy Modire!' The ferthe worde þat He saide was this, 'Godd, my Godd, † whi hase þou lefte me þus.' The fyfte was, '*Scicio*,' þat es to say, 'I haf thriste.' The sexte worde was this, '*In manus tuas Domine, &c*.' whilke es for to saye, 'Fadir, in-to þi haundis I gyffe my sawle.' The Seuend worde was þis, *Consummatum est*, þat es to say, 'Now es þe prophecye fulfillede,' and *with* þat worde He helde His hede downne, and gafe þe gaste. Now þe takynes þat ware in His dede ere þire. Firste, all þe erthe by-gane to tremble, and þe vaile of þe temple braste in twa and felle doun, þe stanes raue in soundire, þe graues opyned and þe dede men rase, and þe sonne *with*-drewe his lyghte fra þe werlde fra myddaye to nounе. Of þe Ascencione sall þou thynke that swylke a tym of þe daye wente vpe oure Lorde Ihesu Criste in-till þe mounte of Olyuete, Seande His discyples and His swete modire Marie, how He steighe in-till heuen, and sett Hym one Fadir righte hande; and how His dysciples turnede agayne into þe Cete, and ware in fastynge and in prayere vntill þe commynge of þe Haly Gaste; and þare ware togedire a hundreth and twentty in a house for to abyde þe commynge of þe Haly Gaste, als oure Lorde commande þam before. ¶ Before euensange sall þou thynke of Ihesu passion and of His supere. Of þe passion sall þou thynke how Ioseph

XXIV. The Death and Ascension before None. The words of Jesus on the Cross. [† leaf 207 bk.]

XXV. The taking down from

of Aramathy *pur*chaste Ihesu body of Pilate, and how þey come to þe crosse þare He hange, and þay brakke þe twa thee-banes of þe twa thefes. And þare was a knyghte redye *with* a spere, and *per*chede þe syde of Ihesu, and smate Hym to þe herte; and als sone come rynnande downe þe *prec*youse blode and watire. And þat was þe Rawnsone of þe whilke I be-fore spake—louede be that Lorde!—And þan Ioseph tuke Hym downe of þe crosse, for-þi þat na bodye sulde duelle on þe crosse in so hye a daye als was one þe morne. Of þe supere of Ihesu sall þou thynke, how þat tym He gafe His *prec*youse flesche and His blude in lyknes of brede and of wyne þat we may See; and it es sothefastely flesche and blude of Ihesu Criste, þat we may noghte See *with* bodyli eghen. Þe thirde thynge es gastely, þe grace þat we rescheyue when we take þat flesche and þat blude. We se þare lyknes of brede and of wyne, and it es noghte; bot we trowe þat þare es sothefastly þe flesche and þe blude of Ihesu Criste. And noghte forthi þe lyknes of flesche ne may we noghte see. And þare-fore, þare whare we sulde hafe vgglynes als vn-till oure body, for to ete flesche and drynke blude of man, Oure Lorde Ihesu Criste *tur*nede His flesche and His blude in liknes of brede and of wyne, for to comforthe oure bodily witte thurghe swylke fude als we ere wounte for to see, and alswa for to helpe oure trouthe thurghe þat, þat we see a thynge and trowes anoþer. And þare-fore, dere frende, when þou sall gaa for to reschaife þat swete flesche and þat blude of Ihesu thi saueo*ur*, luke at þou haue verray contricyon, and repentance, and clensynge of thi syn in thi herte; For þare þou ressayfes in sacrament reghte als þou ressayfede Hym in flesche and blude—blescede be þat grace! ¶ Be-fore complyn sall þou thynke how þat Ioseph and Nicodem*us* wande † Ihesu body in faire schetis, and enoynte it *with* *prec*youse oynementes, and laide it in a monumente of stane, and sett þaire seles apon þe stane, and knyghtes þat sulde it kepe. The to*þer* thynge þat þou sall thynke in þe same tyme es þis, how Ihes*us*, in þe daye of supere, when He had souppede, He 3ode in-till a gardyn with His discyples, and felle downe in Orysoun, and byganne for

the Cross and the Lord's Supper before Evensong.

The Supper of the Lord.

Why Christ turned His flesh and blood into bread and wine.

The disposition required in us.

[† leaf 208.]

XXVI. Before Compline the Agony and the Burial.

to swete one swilke manere þat þe droppis of blode droppede of
XXVII. His blyssede face vn-tiłł þe erthe. Now hase þou matire and
The contemplation of the Godhead. manere for to thynke of Goddis manhede. And eftirwarde
sałł þou wit how þou sałł thynke one Hym in His heghe
Godhede. ¶ To þat sałł þou wit þat Godd temperd swa His
knaweynge fra þe begynnynge of mankynde, þat He walde
noghteałł hally schewe Hym to mañ, neałł hally hele Hym̃
fra mañ. For if He hadeałł hally schewede Hym to mañ, þan
hadd trouthe noghte bene worthe and mysbileue had noghte
bene þañ ouercomeñ, For trouthe es of thynge þat may
noghte be sene; þan þat at I see es noghte trouthe; and if He
hadałł hallily helede fra mañ, þan had trouthe noghte bene
helpede, and mysbileue hade bene excusede; and for-þi þañ
walde He in party schewe Hym̃, and in party hele Hym̃. Bot
now may þou aske me, 'in how many maners He walde schewe
God reveals Himself in two special manners. Hym̃.' I say in twa maners, ane with-in, anoþer with-owtteñ.
With-in He schewede Hym̃ thurgh reuelacyoñ and thurgh
resoñ. With-owtteñ, thurgh halye writte and thurgh creaturs.
The inward revelation of God. Thurgh reuelacyoñ, whеñ He schewede Hym tiłł any folke
thurgh inspiracioñ and thurghe myracle. By resoñ, commes
He tiłł þe knawynge of mañ one þis manere:—Ilke a mañ may
wele see in hym-selfe þat at he es, and þat at he hase bene, bot
he may wele wit þat he hase noghte bene ay, and for þat he
wate wele þat sum̃ tym̃ he be-gañ for to be; þan was þaire sum̃
tym̃ whеñ he was noghte. Bot whеñ he was noghte, þan
moghte he one na wyese make hym̃-selfe; and þis seghes mañ
in his creature, For he sees ilke a day sum̃ ga and sum̃ coñ,
[1–1 repeated in MS.] For-þi, señ ilke thynges erre, and [1]þay erre noghte of[1] thaym̃
Reason teaches us the eternal existence of God. selfe, þare-fore it behoues nede þat þare be ane to gyffeałł
thynges to be, þat es to saye of whaym alle thynges are;
þare-fore it behoues of force þat He thurghe whaym alle
thynges erre, be *with*-owtteñ begynnynge. For if He hade
begynnyng, thañ it behoufede þat He had begynnyng of sum̃
oþer; þañ had He noghte bene þe first autour and þe fyrste
begynnyng ofałł thyngez. Bot þare was na thynge before Hym̃,
þan he come of na noþer, þañ hade He neuer na begynnynge.

And þare-fore it behoufes one all̃ maner of þe werlde, þat þare be a thynge þat neuer hade begynnynge. And whe*n̄* reso*n̄* of ma*n̄* sese of force þat it may na noþer wysse be, þan he be-gynnys for to trowe stabilly þat a thynge þat was *with*-owtte*n̄* begynnynge, þat es Awt*o*ur, and makere, and gou*er*nere of all̃ thynges þat ere. And Hym calles me*n̄* Godd' by This skill, For þis worde *Deus*, þat es to say, Godd', com*m*es of a worde of grewe þat es called *theos*, and þat es † als mekill̃ for to say als ane anely Godd'. And þat betakyns þis worde Godd'. [† leaf 208 bk.]

And, dere frend, þou awe to wit þat þare ne es bot a Godd', and þou awe to wit þat na gude may faile to Godd'. Bot for-þi þat swete thynge and gud thynge es comforthe of felaschepe, þan may noghte Godd' be *with*-owtte*n̄* gudnes of felaschipe. Than be-houede it nede þat þare ware many p*er*sones in Godd', þe hegheste gudnes. And for-þi þat felyschepe may noghte be be-twyx faere þa*n̄* twa, þare-fore be-houes it be þat in Godd' be at þe leste twa p*er*sones. And for-þi þat felyschipe es littill̃ worthe whare þare es na*n̄* Alyance ne lufe, For-thi it behoues þat þe thirde perso*n̄* ware in Godd', þat ware the Alyance and þe lufe be-twyx the twa. And for-þi þat anehede es gude, and manyhede alswa, þare-fore it behouede nede þat anehede and manyhede bathe ware in Godd'. And by þis skill̃ com*m*es ma*n̄* to þe knaweynge of Godd', þat He es a Godd' in Hym̄selfe, and thre in p*er*sones. And þis ilke may ma*n̄* see in hym-selfe, For he sese at þe begynnynge þat he hase in hym-selfe Powere, and sythe*n̄* eftir powere he hase wysdo*m̄*. And sythe*n̄* be-gane he for to lufe þat wysdo*m̄*; and þan begynnes he for to knawe apertely þat þare es in þe saule Mighte, and of þat myghte com*m*es wysdo*m̄*, and of thayme bathe comes lufe. And when ma*n̄* sese þat it es one swylke manere in hym, Of þat awe hym̄ to wit þat one swylke ma*n̄* awe it to be in Godd' þat es abouen hym̄, þat es to-say, þat in Godd' es myghte, and of þat com*m*es his wysdo*m̄*e; and of powere and wysedo*m̄* bathe comes lufe. And for-þi þat of þe fyrste p*er*sonne com*m*es þe toþ*er*, and owte of thaym̄ bathe comes þe thyrde, For-thi calles he þe firste p*er*sonne Godd' þe Fadire, þe toþ*er* Godd' þe Sonne, þe thirde

XXVIII.

And that there must be more than one Person in the Godhead.

Fellowship necessitated two persons,

and many-hood three in the One God.

The three Persons of the Trinity.

Godd' þe Haly Gaste. And for þat it wounte to be thus inmanges men, þat þe Fadir was mare Febill þan þe sonne, for his elde, and þe sonne mare vnwyse þan þe Fadire for his 3outhe; and for þat a man sulde noghte wene þat it ware swa of Godd', Tharefore es powere appropirde to Godd' þe Fadir, wysdom to Godd' þe Sonne. And for-þi þat þis worde Gaste sownnes sumwhate into fellenes, For-þi es swetnes, lufe, and gudenes appropirde to þe Haly Gaste. Oppon þis maner commes man firste to þe knaweynge of his Godd', how He es with-owtten be-gynnynge, and whi He es called Godd', ane in substance and thre in persones, and whi þe firste persone es callede Godd' þe Fadir, þe toþer, Godd' þe Sonne, þe thyrde, Godd' þe Haly Gaste; and whi powere es appropirde to Godd' þe Fadir, *and* wysdom to Godd' þe Sonne, and gudnes to Godd' þe Haly Gaste. In swylke manere sall þou knawe þi Godd'.

Power the attribute of the Father, Wisdom of the Son, Love of the Holy Spirit.

XXIX. The fyrste degre of contemplacion es, þat þe saule be ledde agayne to þe selfe, and gedire it all with-in þe selfe. The toþer degre es, þat man see whate he es, swa gedyrde to-gedire. The thirde degre es, þat he lefte hym selfe abouen hym-selfe, † and payne hym for to luke one his Godd' in his awen kynde. Bot till selfe may he neuer mare comme, vntill he hafe lerede to resayfe ilke a bodyly ymagynacyone erthely and gastely, þat commes to his awen herte, owþer of herynge, or of tastynge, or of sweloynge, or of any oþer bodily wite, to refuse it and to defule it, þat it may see the selfe swylke as it es with-owtten þe bodye. Thare-fore, dere Frende, take gud hede how þe saule es wondirfull in þe selfe, and howe it es ane in þe kynde, and noghte forthi 3it it duse dyuerse thynges; For þe selfe, it sese þat at þou sese with thyn eghne, heris with thyne eres, Swelawes with thi mouthe, Smelles with þi nese, and al swa þat at þou touches with all þi membris. ¶ Thynke 3it Eftyrwarde, howe þi saule es grete, þat all anely with a thoghte it may comprehende heuen and erthe and all þat in thaym are, if þay ware a hundreth falde grettere þan þay are or may be. ¶ When manes lyfe es grete and swa nobill þat na creature may

Three degrees of Contemplation.

[† leaf 209.]

The nature of the Soul.

Its power of thought.

The greatness of the Maker of the soul.

vndirstande it *per*fitly, Thane grete and nobiłł es he þat swa nobiłł thynge made of noghte. He es abouen̄ ałł thynge, and *with*-in̄ all thynge, and *with*-owtten̄ all thynge, and be-nethe ałł thynge. He is abouen̄ ałł thynge, ałł thynge gou*er*nande, Be-nethe ałł thynge, berande ałł thynge, *with*-in ałł thynge, Fulfillande ałł, *with*-owtten̄ ałł thynge, abowte gangande ałł.

¶ Swylke manere of co*n*templacione Engendyrs in man̄ Faste trouthe and sekire deuocyone. ¶ Eftir þis sał þou thynke howe þat he es large: and þat may þou see one many maners. See at þe begynnynge howe þat he es large of erthely gude; how he gyfes his gudes als wele to þe iłłe als to þe gude in alle thynges þat þou sese in erthe. Sythen̄ eft*ir*ward see howe þat he es large for to Forgyffe: For if a mane hym ane hade don*ne* ałłs mekiłł iłłe als ałłe þe men of þis werlde moghte doo, ȝitt sulde he be mare redy be þe hundrethe parte for to Forgyffe hym þan þat caytife sulde bee for to aske of hym forgyfenes.

The bounty of God.

His great mercy.

¶ Nowe, my dere Frende, *if* þou lyfe eft*ir* þis kennynge, þan sał þou lyfe hono*ur*abily,—and þat es þe fyrste parte of oure sermon̄ þat I touchede at þe begynnynge,—and eftir þat sał þou studye to lyffe lufely als to thyne euencrysten̄; and vntiłł þat sał þou sette ałł hally þi myghte to lufe and for to be lufede. Thou sał lufe ałł men*ne* in Godd, þat es at say, anely in gudnes, and noghte for þaire fairenes of bodye for to lufe, ne for force, ne for na no*þer* bodily vertu. For þay þat lufes in swylke manere, þay lufe noghte for Goddes sake; and for to lufe man̄ in Godd es na no*þer* thynge bot for to lufe hym̄ for any thynge þat may noghte be lufede *with*-owtten̄ Godd, als for gudnes or for rightewysnes, or for sothefastenes. If we do gude, þane hafe we na frende bot gude, ne nane Enemy bot iłł; and þar-fore þase þat er gude sał we lufe, for-thi þat þay er gude, and þe ille sał we lufe for-þi þat þay may be gude. In þis manere lufe þou na thynge bot gudnes, sen̄ þat þou lufes ałł thynges for gudnes; and if þou wiłł be lufede, schewe thi selfe lufely. Ife þou wiłł be lufely, resayfe these thre wordes *with*-owtten̄ forgetynge. Do þat at man biddis þe or praies þe þat gude es; Take þat at man̄ gyffes þe; and gruche noghte;

XXX. This knowledge is the way to live honourably, which was the first part of the Sermon.

Next you must study to live in love.

The way to shew true love.

and þat at men will̃ say þe, suffire it mekely, and wrethe the noghte. If þou lyfe þus lelely, þan lyfes thou lufely.

The way to live meekly.

Dere Syst*er* and frende, Syen̄ eftirwarde sall̃ þou studye for to lyffe mekely; and to þis sall̃ þou cwn̄ wit̨ þat þare are twa maners of mekenes. The tane com*m*es of sothefastenes, and þe tob*er* com*m*es of charite. † By þe firste may þou hafe knaweynge of thi selfe, For thou may noghte in na manere of þis worlde see þi selfe whate þou arte in sothefastenes, if þou be noghte mekyde. The tob*er* manere of meknes may þou hafe if thou thynke of þe meknes of Ihes*u* Criste, how þat he mekid hym þat neu*er* dyde syn̄; and swylke mekenes com*m*es clenely of charyte.

Two ways of obtaining meekness;

(† leaf 209 bk.] First, from knowing ourselves;

Second, from the example of Christ.

¶ Now, my dere syst*er* and Frende, wate þou whate it es to lyffe hono*ur*abili, lufely, and mekely; and þat es to lyffe p*er*fitly. Now oure swete Lorde Ihes*u* Criste gyffe vs grace, swa Godd' for to hono*ur*, and oure euencristen̄ for to lufe, and oure selfe for to meke, þat we may for oure hono*ur*ynge be honourede, and for oure lufe be lufede, and for oure mekenes be lyftede vp in-to þe heghe blysse of heuen̄ þat he boghte vs to, Ihes*u* w*ith* his swete blude and his p*re*ciouse passion̄. Amen̄!

These three things, To live honourably, lovingly, and meekly, make up the perfect life.

Explicit[1] speculu*m* *sancti* Edmu*n*di Cantuar*ensis* Archiepis*copi*. Dulce nomen Do*m*ini nost*ri* Ihesu *Christi*: sit benedictu*m* in *secula* *seculorum*! Amen̄!

[Follows, an English prose Treatise on the Lord's Prayer, 'Pater noster qui es in celis. In all̃ the wordis þat are stabilled' and sett to say in erthe,' &c.] Then comes, on leaf 211, the poem, 'Ihesu Criste, Saynte Marye so*n*ne,' printed below, p. 79.

[1] MS. expiculu*m*.

III. THE ABBEY OF THE HOLY GHOST.

[Robert Thornton's MS., Lincoln Cathedral Library, leaf 271.]

RELIGIO *Sancti* SPIRITUS. RELIGIO MUNDA.

OFF the abbaye of saynte Spirite, that es in a place that es callede conscyence. [leaf 271.]

A, dere brethir and systirs! I see þat many walde be in religyon̄, bot þay may noghte, owthir for pouerte, or for drede of thaire kyn̄, or for band of Maryage; and for-thi I make here a buke of þe religeon of þe herte, þat es, of þe abbaye of the Holy Goste, that all̄ tho þat ne may noghte be bodyly in religyon̄, þat þay may be gostely. A, Ihesu, Mercy! whare may þis abbay beste be funded, and þis religione? Now certis nowhare so wele als in a place þat es called 'conscyence'; and who so will̄ be besy to funde þis holy religion̄, and þat may ilke gud crystyn̄ man̄ and woman do, þat will̄ be besy þer-abowte. And at þe begynnynge it es by-houely þat þe place of thi conscience be clensed clene of syn̄; to þe whilke clensynge þe Haly Goste sall̄ sende two maydyns þat ere conande: the one es callede 'rightwysnes,' and þe toþer is called 'luffe of clennes.' Thiese two sall̄ cast fro þe conscience and fro þe herte, all maner of fylthe of foule thoghtes and desyris. When̄ þe place of þe conscience es wele clensed, than sall̄ þe grownde be mad lange and depe; and thies two maydenes sall̄ be made, þe one es callede 'Mekenes,' þat sall̄ make þe grownde depe thorowe lowlynes of hir selfe, the toþer es callede 'Pouerte,' þat makis it large & wyde abowne, þat castis ouer ylke a halfe þe erthe owte, þat es to say, alle erthely lustes & worldely thoghtes ferre fro þe herte, þat, if þay hase erthely gudis, with luffe þay for-gete þaym̄ for þe tym̄, & castis no lufe to þam̄, nor hase noghte, ne settis noghte for þat tyme þaire hertes no thynge one þam̄. And thies ere called 'pure in spyrite,' of wham̄ God spekes in þe gospelle, & sayse þat 'thaires es þe

Because many are hindered from actually taking religious vows, he will make a book of the religion of the heart.

The Abbey of the Holy Ghost Conscientia. founded in a place called Conscience.

The maidens that cleanse the place, Righteousness and Purity.

Meekness and Poverty prepare the ground.

[Matt. v. 3.] kyngdom̃ of heuen̄, be thies wordes *Beati pauperes spiritu, quoniam ipsorum est regnum* * *cœlorum.* Blyssed es þam̃ þat religyon̄ þat es funndide in pouerte and in meknes. This es agaynes many religyous þat are couetous and prowde.

[* MS. rignum.]

The Abbey built on a good river, The River of Teers.

This abbaye also sall̃ be sett on a gud reu*er*, and þ*at* sall̃ be þe reu*er* of teres. For swylke abbayes þat ere sett one swylke gude ryu*ers*, þay are wele at ese, and þe more dylecyous

[† leaf 271 bk.]

duellyng es þ*er*. †One swylke a reu*er* was Mary Mawdelayne fowndide, For-thy grace and rechesse come all̃ to hir will̃, and

[Ps. xlv. 5.]

for-thi sayde Dauid thus, *Fluminis impetus letificat ciuitatem*, þat es to saye, 'the gude reu*er* mase þe Cete lykande,' for it es clene sekyr, & ryche of all̃ gude marchandyse. And so þe reu*er* of teris clenses Goddis cete, þat es, mannes saule, þ*at* es Goddes cete. And also þe holy man sayse of fylthe of synn̄, þat it brynges owte þe reches of vertus and of alle gude thewes. And when þis grownde es made, þan sall̃ come a dameselle, Bowsomnes, on þe tone halfe, and dameselle Miserecorde one þe to*þer* halfe, for to rayse þe walles one heghte, and to make þam stalworthe, w*ith* a fre h*ert* largely gyfande to þe pure, & to þam̃ þat myst*er* hase. For when̄ we do any gud werkes of charite thorow þe grace of Gode, als ofte sythis als we þam do in þe lufe and þe louynge of God, and in gud Entent, als many gud stonys we laye one owre howssynge in þe blysse of heuen̄, festenande togedir w*ith* þe lufe of Gode and oure euen̄-crysten̄. We rede þ*at* Salomon̄ made his howssynge of gret p*re*cyouse stones. Thiese p*re*cyous stones are almos-dedis and werkes of m*er*cy, & holy werkes þat sall̃ be bownden̄ to-gedir w*ith* qwyke lyme of lufe & stedfaste by-leue. And for-thi sayse Dauid, *Omnia opera eius in fide*, þat es to saye, 'alle his werkes be done in stedfaste by-leue.' And als a walle maye not laste w*ith*-owtten̄ syment, or more, also no werkes þat we wyrke, are noghte worthe to God, nor spedfull̃ till̃ oure sawles, bot þay be done in the lufe of God and in trewe by-leue. For alle þat þe synfull̃ dose, alle es loste. Sythen̄ Dameselle Sufferance and dameselle Forte sall̃ rayse þe pelars, & vndirsett þam̃ so strangly, þat no wy*n*de of wordes,

Obediencia. Misericordia. The walls raised by Obedience and Mercy.

Salomon̄.

The Love of God and right Faith are the cement.

Dauid. [Ps. xxxii. 4.]

Paciencia. Fortitudo. Patience and Strength shall raise the pillars.

angre of stryffe, fleschely nor gastely, sowre ne swete, caste þam̃ downe. A, dere brethir and syster*s*, ȝitt by-houys þe cloystyre be made one foure corners; and it es callede 'cloyste*r*' for it closys and steskys, and warely sall̃ be lokkede. My dere bre*þir* and systyrs, wylke of ȝow as will̃ halde this gastely religyon̄, & be in ryste of sawle & in swetnes of hert, halde þe *with*-in̄ þe cloyste*r*, and so sparre þou þe ȝates, and so warely kepe þou þe wardes of þi cloyste*r*, þat no no*þer* fandyngez nor euylle styrrynges hafe in-gate in the, & make þat thy Sylence, † and for to [ ] the, or styrre the to synn̄ [1], steke thyn̄ eghne fro fowle syghtes, thyn̄ heres fro foule herynges, thy Mouthe fro foule speche, and thyn̄ herte fra foule thoghtes. Scrifte sall̃ [make] thi chapitir, *Pre*dicacion̄ sall̃ make thi frato*ur*, Oracion̄ sall̃ make thi chapelle, Contemplacione sall̃ make thi dorto*ure*, þat sall̃ be raysede one heghte *with* heghe ȝernynge, and *with* lufe qwykkynynge to Gode, and þat sall̃ be owte ofe worldly noyse and of worldly angyrse and besynes, als fere furthe als þou may for þe tym̃ thorow *g*race for þe tym̃ of *pr*ayere. Conte*m*placion̄ es a deuote rysynge of herte *with* byrnynge lufe to God to do wele, and in his delites Ioyes his saule, and somdele ressayues of that swetnes þat Goddis chosen̄ childir sall̃ hafe in heuen̄. Rewfulnes sall̃ make the fermorye, Deuocion̄ sall̃ make þe celere, Meditacion sall̃ make the gernere.

Claustrum. There must be a Cloister to keep from evil.

[†leaf 272.]

Confessio. Predicacionne. Oracio. Shrift shall make the Chapter-house; Preaching the Fratour; Prayer the Chapel; Contemplation the Dormitory. Contemplacion̄. Rewfulnes. Deuocion̄. Meditacion.

And when all̃ þe howses bene made, þan be-houes þe Holy Gaste Ordeyne þe couent of grace & of vertu. And þan sall̃ þe Holy Gaste þat þis religyone es of, bee warden̄ and visiture, the whilke God þe Fadir funded thorow his powere. For þus saise Dauide, *Fundauit eam altissimus*, and this es to saye, 'the heghe Gode þe Fadyr Fundide this relegyone.' The Son̄ thurgh his wysedom̄ þan ordayned it, als Sayne Paule witnes it, *Que adeo ordinata sunt*, þat es at saye, 'alle þat es of God the Sone, it rewlis & ordaynes.' The Holy Goste ȝemys it and vesettes it; and þat saye [we] in holy kyrke whenn̄ we saye þis,

Sadness the Infirmary; Devotion the Cellar; Meditation the Store-house. The Holy Ghost the Warden and Visitor. Paulus.

[1] There is some confusion in this sentence from the omission of one or more words.

Veni Creator Spiritus, with Qui paraclitus diceris, þat es for to saye, 'come, þou God þe Haly Gaste, and thyne þou vesete, and fulfill̃ þa̅m *with* grace.' And than the gude lady Charite, als scho þat es most worthy by-fore alle o*þer*, sall̃ be abbas of this sely abbaye. And also, als þay þat are in relegyone sall̃ do no thynge, ne saye thynge, ne gange in-to no stede, ne take no gyfte, *with*-owtten̄ leue of þe abbasse. Also gastely sall̃ none of swylke thyngys be done *with*-owtten̄ leue of charite, For thus com*m*andes Sayne Paule, *Omnia vestra in caritate fiant*, þat es, 'what-so ȝe do, or saye, or thynke *with* herte, alle ȝe mon do in charite.' A, dere bre*þir* and systirs, whate here es harde comande*m*ent! Bot it es noghte full̃ ill̃ to oure sawles þat oure thoghtes & oure wordes & oure werkes be onely done for lufe. Wayleawaye! if I durste saye! for many are in religione, bot to fewe relegious, þat þay ne done þe comandm̃ent of saynte Paule, or þe concell̃e of þe †gud lady Charite, þat es abbesse of this cely relegyon̄. And for-thi þay lose mekill̃ tym̄, and losses þaire mede, and ekes thaire payne gretly, bot if þay amende þam, whare-fore, leue bre*þir* and systirs, bese eu*er*-more wakire and warre; and in all̃ ȝoure werkes, thynke depely þat whate-so ȝee doo, be it done in þe lufe of Gode, and for þe lufe of þe lady Wysdome þat sall̃ be *prio*resse; for scho es worthi, *Nam, prior omnium creata est sapiencia*, þat es, 'al-þir-firste es Wysedome made'; and thurgh̄ þe lare of hir, and þe concele of þis *prio*resse, sall̃ we do alle þat we do; and this sayse Dauid, *Omnia in sapiencia fecisti*, þat es at saye, 'alle þat þou hase made, þou hase made wysely.' The gud lady Meknes þat aye Elyke makis hir selfe lowly and vndir alle o*þer*, sall̃ be supp*rio*resse: hir sall̃ ȝe honoure and wirchipe *with* bouxomnes. A Ih*es*u! blyssede þat abbaye, and cely es þat religyone, þat hase so haly ane abbas as Charyte, a *prio*resse as Wysedome, a supprioresse as Mekenes. A, dere bre*þir* and systirs, blyssede and Cely are þay, þat es to say, those saules are cely þat haldis þe comandm*en*t of þe abbas lady Charite, and þe techynge of þe priores, lady Wysdome, and the concele of þe supp*rio*rese, lady mekenes; For who-so es bouxome to

Caritas. Charity the Lady Abbess.

Paulus. [1Cor. xvi. 14.]

[†leaf 272 bk.]

Wisdom the Prioress. [Eccles. i. 4]

Wysdome.

Dauid. [Ps. ciii. 24.]

Mekenes the Sub-Prioress.

Charite. Wysedome. Mekenes.

thir thre ladyse, and þaire lyffe rewlis aftir þaire techynge, the Fadir, the Sone, the Holy Goste, þam sall comfurthe *with* many gostely Ioyes, and þam helpe and socoure in alle fandinges, in angirs, þat þay ne be noghte ouercomen; þam thare drede no wrenkis ne no wylis of the fende, for why God es *with* þam, and standis aye by þam als a trewe kepere & a strange. And for-þi says Dauid thus, *Dominus protector vite mee, a quo trepidabo?* als if he sayd, 'God es my champyone staleworthe and trewe, þat for me, þat es so wayke and so vnmyghtfull, agaynes myn Enemyse hase vndirtane for to fyghte: whame thare me þan drede? now trewly, righte none.' We rede in a buke of Danyele þat a myghtfull was þat men callede Nabogodhonosore, þat sett in Rome thre men þat solde do & ordayne and stabyll, als baylyes, alle þe rewme, so þat þe kynge herde no noyse, ne no playnte, bot þat he myghte be in pese, & in Ioye, & in ryste in his rewme. And righte so þe rewme of þe sawle þat thiese thre baylyes are In, and þe religione þat thies thre prelates are In, þat es, Charite, Wysedome and Mekenes, thare es pese, ryste, and lykynge in saule, and comforthe in lyfe.

Thou who obey Charity, Wisdom, and Meekness win God's comforting,

[Ps. xxvi. 1.]

and peace, rest, and bliss.

Damsele Discrecyone, þat es witty and be full ware, sall be tresorere; scho sall hafe in hir kepynge alle, † and ȝernely luke þat all go wele. Orysone salle be chaunterese, þat *with* hertly prayers sall trauele daye & nyghte. And whate Orysone es, þe haly man sayse, *Oracio est Deo sacrificium*, *angelis solacium*, *diabolo tormentum*, þat es to saye, 'Orysone es a louely sacrafice to God, Solase and lykynge to Angells, and turment to þe fende.' It witnes in the lyfe of Saynte Barthilmewe, þat it es turment to þe fende; for þe fende cryede to hym and sayde *Bartholomee! incendunt me oraciones tue*, þat es to saye, 'Bertilmew, thi prayers byrnys me.' And þat es lykynge to angels, Saynte Bartilmew wytnes it, and sayse, 'when we praye *with* deuocyone of hert, the Angels standis byfore, daunsesande & prayeande, and beris oure prayers vp, and a present of þam to þe Fadir of heuen. Þe whilke prayers oure Lorde commandes to wryte in þe buke of lyfe, þat es,

Discretion the Treasurer.

[† leaf 273.]

Orysone.

Oryson the Chauntress.

Diabolus.

Bartholomeus.

Angels carry our prayers up to God.

sacrafyce to God: this are of þam̃ þat hym moste payes; and for-thi he askes vs it *per* he sayse thus, *Sacrificium laudis*
[Ps. xlix. 43.] *honorificabis me*, þat es to saye, '3e salle wyrchipe with
Iubilacio. sacrifice of louynge.' *Iubilacio* hir felowe-sall helpe; and, 4
Jubilation the helper of the Chauntress. what Iubilacion̄ es, a seynt it telles, and sayse þat Iubylacion̄ es a grete Ioye þat es *con*sayuede in teris, thorow brynnande luffe of spirite, þat may noghte be in all schewede, no in alle hyde, als it fallis somtyme of thó þat God hertly lufes: þere- 8
eft*ir* þat þay hafe bene in prayere and in orysone, þay ere so lyghte & so lykande in God þat, whare-so þay go, *per* hertes synges murnynge songes of lufe-longynge to þaire lefe, þat þay 3erne *with* armys of lufe semlyly to falde, and *with* gastely 12
mo*urn*y[*n*]ge of his gudnes swetly to kysse, and 3it vmwhile so depely, þat wordis þam wanttis, for luf-longynge so ferforthe rauesches thorow hertis, þat somtym̃ þay ne wote noghte whate
Deuocion̄. Devotion the Cellaress. þay do. Deuocione es celeresse, *þat* kepis þe wy*n*nes, bothe þe 16
white and þe rede, *with* depe vmbythynkynge of þe gudnes of God, & of þe paynnes & of þe anguyse þat he tholede, and of the Ioyes & þe delytes of paradyse, þat he hase ordayned
Penance. Penance the Cook. to his chosen̄. Penance sall be kychynnere, þat *with* grete 20
besynes trayuells daye & nyghte for to plese alle, and ofte swetis *with* bitt*er* teris for angyre of hir synnes. Scho makes gud metis, þat es, many bitt*er* sorowes alle for hir gyltez. And
[† leaf 273 bk.] †theys metis fedis þe saule, bot scho sparis hir-selfe thorow 24
abstynence, and etys bot littill; For, do scho neu*er* so mekill ne so mony-folde of gude werkes, ay semys scho hir-selfe vnworthy
Atemp*er*-ance. Temperance the Waiter. and synfull. Atemp*er*ance seruede in the frato*ur* þat scho to
ylkone so lukes þat mesure be ou*er* alle, þat none ou*er* mekill 28
Sobyrnes. Soberness the Reader. nere ou*er* lyttill ete ne drynke. Sobirnes redis at þe borde the lyues of the haly Fadirs, and sy*n*ges and reherces whate lyfe þat þay lede for to take gud Ensampille to do als þay dyd,
Pete. Pity the Answerer. and þere-thorowe slyke mede to wyn̄ als þay now hafe. Pete 32
es spensere, þat dose seruesse to gud, all þat scho maye. And
Mercy. Mercy the Almoner. Mercy hir syst*er* sall be ambynowre, þat gyffes to alle, and
Drede. Dread the Porteress. noghte kane kepe to hir-selfe. The lady Drede es portere, þat kepis besyly þe cloyst*er* of þe herte, & of þe con*s*cience 36

þat chases owte alle vnthewes, and calles In alle gud vertus, & so speres þe ȝatis of þe cloyst*er* & þe wyndows, þat none evyll haſe none Ingate to þe herte, thorowe þe ȝatis of þe mouthe, ne thorowe þe wyndows of þe eghne, nere of þe eris. Honeste es Maystresse of þe nouyce, and teches þam alle curtasye, how þay ſall speke and gange, and sytt and stande, and how þay ſall bere þam̃ *with*-owtten̄ and *with*-in̄; howe to God, how to man̄, so þat alle þat þam̃ sese, of þam may take ensampill of alle gudnes, and alle gude thewes. Dameselle Curtasye ſall be hostelere; & þat þay comande & byddes, þat scho ſall þam resafe hendely, so þat ylke one may speke of hir. And for-thi þat now*þer* ſall be by þam̃ one emange the gestes,—For it myghte falle þat dameselle Curtasye solde be oure balde a[nd] ou*er* hardy,—for-thi ſall scho haſe a felawe Damesele, Symplese; for þay two alyede to-gedir thorowe felawchipe, are sekyre and semande, for þe tone *with*-owtten̄ þe to*þer* vmwhile es littill worthe. For ou*er*-grete symplesse may make of þe symple a sott, or ou*er* nyce, and ou*er*-grete curtasye may be somewhile o*þer* to lyghte chere or to glade, or ou*er*-balde, for to paye þe gestes; Bot fayre and wele, & *with*-owtten̄ fandynge of blame, may þay do þaire Offece both to-gedir.

Honeste *Magister* Nouiciarum. Honesty the Mistress of the Novices.

Curtasye. Courtesy and

Simplicity the receivers of the guests. Why two receivers are needed.

Damesele Resone ſall be p*ur*uerere, For scho ſall ordayne *with*-in & *with* owttyn̄ so skilfully, þat þere ne be no defaute. Damesele Lewte ſall be fermoresse, þat ſall *tr*auelle abowte, & besely *ser*ue þe seke. And for-þi sen þat in þe fermory of this religyon̄ are moo seke þan̄ hole, mo febyll þan̄ wighte, and es ou*er*-grete *tr*auelle to *ser*ue þam alle hyr one, †For-thi ſall scho haſe a felawe, Damesele Largesse, þat ſall see full wele to ylkone aft*er* þat þam nedis. Damesele Conande and Wysse, þat es callede Meditacyone, or Poleschesy, es garnere: scho ſall gedyre and sembyll gude whete and o*þer* gud cornnes to-gedir, and þat fully, *with* grete plente, thorowe þe whilke alle þe gud ladyse of þe howse may haſe þaire sustenance. Meditacion̄ es in gud thoghtes of God, & of his werkes, and of his wordes, and of his creatur*s*, and of his payn*n*ens þat he tholede, and of his grete lufe þat he had and haſe to þam̃

Resone. Reason the Purveyor.

Service shall attend to the hospital and nurse the sick.

[†leaf 274.]

Largitas. Largess shall help her.

Poleschsy. Meditation the store-keeper,

Meditacion̄. In thoughts of God.

David had a like granary.

for whaym̃ he tholede. This garnere had þe gud kyng Dauid; For-þi was he ay riche & in plente, and for-þi he sayse in þe

[Ps. lxxi. 13.] psaltyre, *In omnibus operibus tuis Meditabar die ac nocte*, þat es to saye, 'Lorde! in thi lawe I thynke ꝑyghte and daye.' This es begynnynge of all̃ *per*feccioñ, thañ whem̃ mañ settis and stabyll̃s his herte in depe thynkynge on God & on his

A good thought is better than words of prayer.

werkes. For ofte es bet*ter* a gud thoghte in haly meditacyoñ þan Many wordes sayd in *pr*ayere, For þe holy thoghtes in meditacioñ cryes in Goddes eris. Ofte it falles þat þe herte es so ou*er*-tane and so raueschede in holy meditacyoñ, þat it wote noghte what it dose, heris, nor sayse, or seys; so depely es þe herte festenede in God and in his werkes, þat wordis hy*m* wanttis; and þe stillere þat he es in slyke Meditacioñ, the luddere he cryes in Goddes eris; and þ*er*-fore sayd Dauid thus,

[Ps. xxxi. 3.] Quoni*am tacui dum clamarem tota die*, as if he sayd, 'Lorde! lo, here, the whill̃s myñ herte was in depe thoghtes in the and of thi werkes, it cryed one the in holy Medytacyons, and was styll̃e, as beynge do*m*me.' And þ*er* sayse þe glose, 'the grete cryes þat we crye to God þan, are oure grete desyres and oure grete ȝernynges.' And this sayse Saynte Denyse, þat sayse, 'When þe herte es lyfte and raueschede to þe lufe of God *with* gelouse ȝernynges, he ne may sownde *with* worde þat þe herte

Meditation is the Granary that keeps the wheat of Christ's body.

thynkis.' This holy Meditacione, þat es, þe gernare þat kepis ȝerely þe whete þat es rede *with*-owte and white *with*-iñ, þat hase þe syde clouen̄, of þe whilke men mase gud brede, þat es called Ihe̅su Criste, þat *with*-owtten̄ was rede of his awen̄ blode, and whitte *with*-iñ thorow his awen̄ mekenes and

[† leaf 274 bk.] clennes of lyfe, and hade † his syde clouen̄ *with* a spere,—this es þe brede þat we ressayue and etis in þe Sacrament of þe altyr. And wele þou weite þat the gern*er* sall̃ be abown̄ þe Selare, also sall̃ be Meditacioñ before deuocioñ; and for-thi meditacioñ sall̃ be gernare, Deuocioñ Celerrere, and Pete pentancere[1]. Of thiese thre sayse þe *pr*ofete Dauide[2] *A Fructu frumenti vini, et olei sui, multiplicati sunt*, þat es at saye, 'Of

Sacramentum Altaris. Meditacioñ. Deuocion. Devotion the Cellarer. Pietas. Pity the Penitancer, or Pittancer.

[1] Sic in MS.; but ?*pittancere*, i. e. the officer who served out the rations. The Prioress had charge of the discipline. [2] Ps. iv. 8.

the fruyte of þe whete and wyne and oyle, þay ere fulfillede.' In þe alde lawe, in many stedis, Gode takis to his chosen thiese thre. 'Serue me,' he sayse, 'wele, & I sall gyffe 3owe plente of whete and wyne & oyle.' Plente of whete es, hertly to thynke one þe croyce, and euer haffe þe passyon of Ihesu Crist hertly in mynde. This es Meditacion. Plente of wyne, þat es þe welle of teres; wele for to wepe, this es Deuocion. Plente of oyle, þat es, for to hafe delyte and sauoyre in God; and this es comforthe, for þe oyle gyffes odoure to metis, and lyghtes in þe kyrke, and byrnys in þe lampe. Also when Goddis seruandes hase depely thoghte *with* schire herte on Gode, & on his werkes, *with* lufe-longynge to þam, þan hase God pete of þam, and sendis þam petance of comforthe and of gastely Ioye; and this gyffes hym at þe begynnyng Meditacion, and þis es þe whete þat God hyghttes vs, and deuocyone þat men consayues in medytacyon. Than sendis God sone after þe wyne, þat es, plente of teris; and after, þe wyne of swete teris; than sendys he þe oyle of consolacion, þat gyffes þam Sauour, & lyghtnes his knaweliggynge, and schewes to þam of his heuenly priuatyse, þat es hide fro þam þat folowes fleschely desyris, and gyffes þam selfe alle to þe wysedome of þe worlde and his fantasyse, and so enflawmes þam *with* þe blysse of his lufe þat þay taste somedelle, & fele how swete he es, how gud he es, how luffande he es—bot noghte alle fully. I wote wele þat none may fele it fully, bot if his herte sulde bryste for lykynge of Ioye. Sayne Austyne telles of a preste þat, when he herde any thynge of God þat lykynge ware In, he wold be so raueschede in Ioye þat he walde fall downe, and lygge als he ware dede. And also in þat tyme, if men layde byrnande fyre to his flesche nakide, he felid †it no more þan dose a dede corse. Sayne Bernarde spekes of þe wordis of Iob, per he sayse *Abscondit lucem in manibus*, þat es at say, 'God hase lyghte hyde in his handis.' Þou wote wele, he þat hase a candill lyghte by-twene his handis, he may hyde it & schewe it at his owenn will. So dose oure Lorde to his chosen. When he will, he opynis his handes, and lyghtenes þam *with*

The wheat, wine, and oil of the Abbey.
The wheat is Meditation.
The wine, Devotion.
The oil is Delight in God.
Virtus Vini.
The wine is Tears; the oil, Consolation.
Saint Austin's story of a priest.
[†leaf 275.]
Barnardus.
Saint Bernard on the light of God.

heuenly gladnes; and whe̅n he wil̅, he closis his handis, and
God gives His chosen a taste of His sweetness here. withdrawes þe lykynge & þe comforthe fro þa̅m. He wille
noghte þat þay fele it fully aye, Bot here he gyffes þa̅m as for
to taste & sauo*ur* somedele how swete he es, how gud he es:
[Ps. xxxiii. 9.] als Dauid sayse, *Gustate & videte quam suauis est Dominus*, als
if God sayd to vs, 'be þis comforthe and this lykynge þat þou
þis schorte tym̅ hase of me, þou may taste & fele how swete,
how gude I ame to my chosyn̅ in my blysse, in þe werlde *with*-
owtten̅ ende'; and þus he dose, for to drawe vs fro worldly
besynes, and þe lykynge þ*er*-of, and for to enflawme oure hertes
with lufe-ȝernynges, For to wyn̅ and to hafe þe lykynge of þat
Ioye, alle at þe full̅ in body and saule, *with* hy*m* for to be eue*r*
more *with*-owtten̅ ende.

Jealousy shall be watcher and time-keeper. A dameselle wyse & wele taghte, þat men̅ calles Gelosye,
þat es ay wakyre and besy eue*r*ylyke wele for to do, sall̅ kepe
þe orloge, and sall̅ wakkyn̅ þe o*þer* ladyse, & make þa̅m arely
to ryse, and go þe wyllylyere to þaire se*r*uysse. *Þer* es orloges
in towne þat wakyns men̅ to ryse to bodily trauayle, & þat
es þe seke; and þ*er* es orloges in þe cete þat wakynnes þe
marchauntes to wende a-bowte þaire marchandyce, þat es þe
There are clocks in religion. wynde þat blawes daye. And þ*er* es orloges in religion̅ of
contemplacion̅. And this es of this holy relegyon̅ þat es
fundede of þe Haly Gaste, and þis es Ielosy; and this es sauoyre
of p*er*feccion̅. & ofte it falles in relegion̅, be-fore þat þe
Before they strike, folk often rise to weep Orloge falles or any belles rynges, Goddes gostely seruandes
are lange wakenede before, and hase wepede by-fore God, and
hase waschen̅ þa̅m *with* þaire teris, and þaire spyrit hase
[† leaf 275 bk.] † vesete *with* deuote p*r*ayers and gastely comforthe. And why
rose þay so arely & so tymly? Witterly for þe orloge of lufe;
and pray, for damsel Jealousy woke them. and damesele Ielosye had wakened þa̅m be-fore þe tyme þat
þe handmayde orloge felle. A, dere bre*þir* and syste*r*! sely
ar tho sawles þat þe lufe of God, and longyng till̅ hy*m*, wakyns,
and slomers noghte, no slepis noghte, in þe slowthe of fleschly
[Cant. v. 2.] lustes. For-thi he sayse in Canticis, *Ecce dormio, et cor meum vigilat*,[1] þat es at saye, 'when I slepe bodily, my flesche for

[1] MS. *vigelat*.

to ese & ryste, my herte es ay wakyre in gelosy and in lufe-ȝernynge to Gode.' That saule þat þus wakes to God, me thynke whole conscyence þat werldly meñ thynke, and þat es this, *Jeo ay le quer a leche, rauaylé par amours*, þat es at saye, 'Myñ herte es styrte fro me, wakened *with* lufe.' Whate es this þat mase þe herte fro þe flesche to wake, and for þat es it, as it were, fremde to hym? Wittirly Ieloussye *with* lufe, teres, & m*ur*nynge, *with* lufe-longynge co*n*sayuede in deuote vprysynge of herte.

When this Abbaye was alle wele ordaynede, and Goddes will seruede in ryste, & in lykynge, & *in* pese of saule, than come a tyrante of þe lande thorowe his powere, and did in this holy Abbaye Foure doghtyrs þat he hade þat were lothely & of euyll man*er*s, þat þe fende was fadyr of thiese doghtyrs. Þe firste þ*er*-of, þis foule barne-tyme, highte Envye; the toþ*er* highte Pride; the thirde highte Gruchynge; the ferthe highte False Demynge of oþ*er*. Thiese foure doghetirs þan hase þe tyraunt, þe deuell of helle, for euyll will & malese, done in this holy Abbaye; and þay, *with* þaire foule vnclennes, þe couent hase greuede and harmede, so þat þay no riste ne no pete may hafe, nyghte nor daye, nor lykynge in saule. And when þe gud lady Charite saw this (þat was Abbas), and the lady Wysedome (þat was p*rio*resse), and þe lady Mekenes, supp*rio*resse, and þe toþ*er* gude ladyse of this holy Abbaye, that the holy Abbaye was in poynte for to worthe to noghte thorowe þe wykkydnes † of thir foure, Than range [þay] þe chapeto*ur* belle, and gedirde þam alle to-gedir, and asked concele whate was beste to do. And than lady Dyscrecyoñ þam̃ concelde þat þay solde alle falle in prayere to þe Holy Goste, þat of this Abbay es veseto*ur*, þat he haste hy*m* for to come, as þay grete myst*er* hade, þare for to helpe and vesete *with* his grace. And þay all, at hire consaile, *with* grete deuocyoñ of herte vnto hy*m*, sange alle *with* a swete steueñ, *Veni, creator spiritus*! And also sone þe Holy Goste come at þaire desyrynge, and þam comforthede *with* his grace, and chasede owte þe fowle wyghtes, þose lothely fendis doghetirs, and clenesede þe Abbaye of all

Quatuor filias diaboli. Four evil damsels introduced into the Abbey—Envy, Pride, Grumbling, Evil-thinking.

The mischief they did.

Caritas. Sapiencia. Humilitas.

[† leaf 276.]

Discrecioñ. The counsel of Lady Discretion, to pray to the Holy Ghost.

He, as Visitor of the Abbey expels the evil damsels.

Let Charity, Wisdom, and Meekness dwell in your hearts.

þe fylthe, and ordayned it, and restorede bett*er* þañ it was by-fore. Now I pray 3ow all in charite of God, þat all þa þat of this relegiõn redis, or heris, þat þay be bouxome *with* all þaire myghte, and suffire þat þe gud ladys be-fore namede do þaire offece ilke daye gastely *with*-in þaire hertes. And luke ylkone wysely þat he ne do no trispase agayne þe rewle ne þe obedyence of þis relegiõn, and of þase lufe-frayners. And if thorow vnhape falle þat any of thiese foure fendis doghetirs seke one any wyse any Ingate for to hafe *with*-in 3oure hertes for to duelle, or Ingate hase wonne, and *with* 3ow duellis, do so, after þe concelle of þe lady Discrescion, and gyffe 3ow to deuocion *with* hertly prayers, in hope of Goddes helpe and of his socoure, and 3e sall be delyuerde thurgh þe mercy of oure Lord Ihesu Criste there. Blyssede mot he be *with*-owttẽ ende! Amẽ!

If you are in sin, pray for God's help, and you shall be delivered.

Explicit Relegio *Sancti Spiritus*. Amẽ.

[Follows, on leaf 276, bk. 277, the Poem 'The begynny*n*g as of thee.']

IV. WILLIAM OF NASSINGTON'S POEM ON THE TRINITY AND UNITY, THE PASSION OF CHRIST, &c.

[430 *lines in 4-measure couplets, each couplet written as one line.*]

Incipit Tractatus Wille*l*mi Nassyngtoñ, quonda*m* aduocati Iuri*s* Ebora*ci*, de Trinitate & Vnitate, cu*m* declaracio*ne* ope*r*um Dei, & de passione Domini nostri Ihesu *Christi*, &c. [leaf 189.]

A lorꝺ God of myght*es* maste,
Faꝺeꝛ, and Soñ, and Haly Gaste.
Fader, for þou ert almyghtty,
Soñ, for þou ert all wytty,
Haly Gaste, for thow all wyll
That gude is, and na thynge yll,
A Godꝛ and ane Lorꝺꝛ yn threheꝺ,
Andꝛ thre persons yn anehede,
Thus was thow aye, and euerꝛ sall be,
Thre yn ane, andꝛ ane yn thre.
And begynnynge andꝛ end of all thatt is,
Andꝛ þat euerꝛ was, bathe mare & lesse;
Begynnynge, *with*-outteñ begynnynge,
Andꝛ ende, *with*-outeñ endynge;
Thatt, be-for any thynge werꝛ wroghtt,
Or any begynnynge was, or oghtt,
Andꝛ befor all tymes, Godꝛ was thow,
& Allmygtty & wysse, as þou ert now;
Thy myght & thy witt, of thy selfe whas tane,
For neu*er* God was bo[t] þou ane.
And alls þou was Gode ay suthefaste,
Swa sall þi Godhede eu*er*-mare laste;

Thanksgiving to the adorable Trinity.

The nature of God.

He is without beginning or end.

[lf. 189 bk.]

God is eternal.

And alls þou begañ aⁿ þat eu*er* was,
Swa saⁿ þou Ende aⁿ *þat* saⁿ passe.
Louede and blyssede ay mote þou be,
And *with* aⁿ my herte I thankë *the*,
Of aⁿ þat þou has done and wroghte,
Fra þe firste tym̃ *þat* þou began oghte
For me and for aⁿ man-kynde.
Whare-fore vs aghte ay haue þe *in* mynde,
And loue þe for [all] þou has done to mane,
Als I here, thurgh þi *grace*, reherse cane.
Fyrste, heuen̄ & erth̄, for man þou made,
& aⁿ þis werlde here, wyd & brade,
And al thyng þat es þ*er*-In,
For *with*-owtten̄ the es noghte bot synn,
The wilke was neu*er* thurgh the wroghte;
þ*er*-for in haly writt es synn̄ called noghte.
Heuen̄ þou made, whare þou duelles,
For oure Endles wōñny[n]g*e* *with* angelⁿs;
And þe werlde, owre suget here to be,
To serue vs, þat we þare-In s*er*ue þe.
The firmament þou made mouande,
To noresche aⁿ thyng þare-vndire lyfande,
And the sonne, to schede þe day fra þe nyght,
And þe mone & þe st*er*nes to tak þaire lyghte
Of þe sonne for to schyne one nyghte clere,
In takyny*n*g þat we sall reschaife here
The lighte of g*r*ace, þat gastely gifte es,
Of þe, þat es son*n*e of ryghtwisnes.
The mone lyghte, thow made to waxe *and* wane,
Aⁿs semes þat Ensample þ*er*-by es tane,
Of owre lyfe, þat passes here son*n*e,
& waxes & wanes als lyghte of þe Mon*n*e.
The sternës þou made, on þe sky standande,
& the planettes, in þeire course passande,
For Ensau*m*ple til vs, to knawë & se
How we sulde liffe here in ilke a degre.

Blessed be He!

We should love Him.

By God all things were made.

Heaven,

the world.

Sun, moon, and stars, &c.

planets, all as examples to us.

The foure Elementës, þou mad sere, — The four elements,
To sustayne oure bodyly kynde here;
And all oþer creatoures, als was thi will, — and all creatures,
In sere kyndes þou made for certayn skyll;
Of wilke, som are noyeand till vs kyndly,
And som are profytable and Esye;
And all are they for owre profet wroghte, — for our profit and blessing.
Bathe they þat noyes, & þat noyes noghte.
¶ The noyeand, þou made vs for to chasty,
And to clense vs here of owre foly;
And to make vs, to knawe and se,
How febill, & how frele are we;
The vnnoyeand, to sustayne vs & fede,
& to helpe vs & ese vs in owre nede.
Thy creatoures are ay whare, in sere stede,
Of whilke, som are qwyke & som are dede; — Some things have life, some are without life.
For som semes noghte bot als dede thynges,
Als stanes, þat has noghte bot beyngez;
Som, als gryse & treez þat men sese sprynge,
Has beyng & lifynge, bot na felynge.
Som, als bestes þat crepis & rynnys,
& als foghles with fethirs, & fische with fynnes,
Hase bathe beyng, lyffyng, & felyng,
Bot na witte ne skyll of demyng.
¶ Som, als men & Angells, has thurghe the
& thurghe þi myghte, beyng & lifyng fre,
And feling bath of gude and ill,
And discrecyone of witte and skylle. — Man, the greatest work
Thus has man beyng, als men sese,
With stanes, & lyfe with grysse & treez,
And felyng with bestez of sere kynde,
And with Angells skill & mynde.
Thus walde þou, are þou oghte begane,
þat somwhat of ylke creatoure hade man.
Mane, thow made maste dynge creatoure,
& maste semly of schape & of stature,

Of all oþer creatours mare or lesse,
God made man in His likeness. For þou mad hym aftire thyn owen liknesse
And gafe hym lordechipe & powere,
Abowen all oþer vnskillwise creatures sere;
And to rewle hym *with* witte & skyll,
And for to knawe bathe gud & ill.
Whare-fore, gret lufe to man þou kide,
When þou this fore man ordaynede & dide;
It semes þou hade gret lufe tyll man,
Before are þou oghte begane.
Nota. ¶ Lorde, I am man for whaym þou dide thus,
And þat man es ilke man & woman of vs;
And als wele all þis þou did for me,
Als for ilk man or woman þat are made thurghe the.
Therefore is he bound to love God. And for-thy þat I am þat man
For whaym þou al thyng begane,
I awe, thurghe ryghte, the to lufe ay,
And to loue the, bathe nyghte & daye,
And to wirchipe the *with* saule & body,
Righte als þou had donne all anely.
[leaf 190.] Lord God Almyghtty, ȝit thanke I the,
Man has a higher blessing than the other creatures, in the Redemption. That mekill mare walde doo for me,
And all for man-kynd, for thy gudnes,
And thy mercy þat till vs ay redy es,
That fra heuen til erthe down walde com,
To bryng vs here owt of thraledom,
And of þe fendis dawngere that we ware In,
Thurghe owre foremaste fadire syn.
Lorde! mekyll þou mekede the for owre sake,
þat come fra so heghe, owre kynde to take,
And vouchede-safe, swa lawe to lighte,
þat swa heghe a lorde es of grett myghte.
Bot lufe the made, of vs mercy to haue,
þat fra the was tynt, vs for to saue,
Thurghe processe of lyfe þat þou walde lede
In erthe, in oure kynde of manhede.

Firste þou lyghtede in a mayden chayste, — God born of a Virgin.
Þat conceyuede the of þe Haly Gaste,
And of hir body þat was aẏ wemlesse,
Thow tuke flesche & blude, & oure lyknesse,
And oure kynde here, & of nan o*þer*,
And be-come mane for vs, and oure brothire;
And, for the luffe þou hade till vs,
Walde be borne of hir, & calde Ihesus.
For Ih*es*us es als mekill for to saye,
Alls hele or helere, þat all hele maye. — Called Jesus Saviour.
Thow come to hele vs þat ware lorne,
Bot in na rëall place þou was borne,
Nowthire in palays, castell, ne toure,
Ne in noñ othir stede of hono*ure*,
Bot in a lawe howȝs; and laid þou was — Born in lowly fashion.
In a crybe be-fore an Oxe & an asse.
Thow wald nowthir in p*ur*pure ne byse
Be lappede, ne in nañ o*þer* clothes of pryce,
Bot in vile clowttes, for to cou*er* thi body,
For we sulde take ensample þ*er*-by,
To lufe mekenes & gastely pou*er*te,
And fra reches & pompes *with*-draw oure herte.
One þe aughteñ day of thi byrthe here, — Circumcised the eighth day.
That þe firste day es of þe newe ȝere,
Circum*s*ysede in body walde þou be,
Alls þe law was þañ in sere contre.
In sassyng of þe lawe, and in fullfillyng,
& in Ensampill till vs, & in takenyng,
That als þou was circum*s*isede in body,
Swa sulde we Circum*s*ise vs here gastely,
That es, we sulde schere fra vs away,
All þat til luste & likyng styre vs maye.
One the twesste day þou was vesete *with* kynges,
And wirchipede *with* thre p*re*cyous thynges, — Worshipped by kings with three precious gifts.
That es at say, *with* golde & Ensence,
And myre, þat þey offerde in þi p*re*sence.

Meaning of the gold,
Be þe golde, may vndirstand be
That þou arte kynge of maste pouste;
incense,
The Ensence þat þe was offerde nexte,
Be-takyns þat þou art souerayngne priste;
and myrrh.
The myr, þat kepis all thynge fra rotyng,
Be-takyns thy dede & þi beryeng.
At thirty years old Christ was baptized;
The thritty 3ere of þe Elde of þe,
Of Sayn Iohn wald þou bapteste be,
In þe flom Iourdane specyally,
For to gyfe vs Ensample ther-by,
That all sulde be, þat till heuen suld passe,
Baptizede in watyr als þou was;
Bot for na cause of syn in the hyde,
though He never sinned.
Was þou baptizede, þat neuer syn dide;
For In the, neuer was funden gyle,
Ne nathyng þat any saule myght fyle;
Bot for to lere vs howe we sulde begyn
To wesche vs of þe Origenall syn,
And for to mak vertue in all watirs to be,
For to get vs agayne with grace to be fre.
Tempted in the wilderness.
Sythen, when þou had fasted þourghe myghte,
Fourty dayes, & fourty nyghte,
Thow sufferd thi selfe, temped to be,
Of þe deuell þat þare-to had leue of the,
To lere vs to wrestyll & stand styfly,
Agayne þe fandyng of þat Enmy.
Thow lett the, of Iudas traytour balde,
Betrayed for thirty pieces of silver.
For thritty penys to þe Iewes be saulde;
Thow lette the, alls thefe, be tane bodyly,
Of þe Iewes þat till þe hade Envye,
The wilke, till Anna house the ledde,
And than all thi discypills fra þe flede.
Made to suffer indignities.
Till the was don thare at þe begynnyng
Many-fawlde dispyte & hethynge:
Firste þey spittede appon þe thare,
And gafe þe many bufettes sare;

And thyne eghne, *with* a clathe þey hide,
And smate þe, & askede wha it dide.
Sithen þey dide þe mare hethyng;
They lede þe to Herodes hows, þe kyng,
That helde þe a fule, as hym thoghte,
For þou till his speche ansuerde noghte.
He did clethe þe in whitte garment,
And til Pilate, agayne he þe sente.
Eftirwarde þou was skowreghide sare,
In Pilatez hows nakynde bare,
That thi hide was all to-reuen than,
And þe blude one ylke a syde down ranne.
The knyghtes, aftire þat skourgegynge,
Abowte þe lappede a mantill in hethynge,
That *with* þe blude till thi body cleuede;
Sythen drew þey it ofe, & þat þe greuede,
And racede of all þe skyne þat tyde,
For till þat clethynge cleued faste þi hyde.
And when þey had don þe þis payne,
They clede þe in þi awen clothyng agayne,
And thryste þan appon þi heuede thare,
A Crowne of thornnes þat prykkede þe sare,
Of wilke þe prykkes ware swa scharpe þan,
That þey percede nere thurghe þi herne panne.
They gafe þe a rede in thi hande,
In-stede of a ceptire, the skornande,
And knelide be-fore þe in hethynge,
And said till þe 'haile, Iewes kynge!'
Sythen was þou demede at þe Iewes voyce,
Thurghe Pilate, to be hynged on þe croyce,
The wilke þou bare towarde þe stede
Whare þou was ordeynede to be don to dede.
Sithen was *þou* straynede on þe crosse so faste,
Thurghe þe Iewes, þat þi vaynes & synows al to-braste,
And naylede *þer*-one, thurghe hand & fute,
For hele of my saule, & for my bute.

Sent to Herod and Pilate.

Scourged.

[leaf 190 bk.]

Crowned with thorns.

With a reed for a sceptre.

Mocked and strained on the Cross.

Crucified.

And whēn þey had naylide þe oñ þe crosse swa,
They did þe aftire, strange payne & wa,
For they reysede þe crosse *with* þi body,
And fychede it in a tre mortasse vyolently,
In wilke, þe crosse swilke a Iage tuke,
Þat þi body, thurghe weghte al to-schoke.
Than raue thy wondes thurghe fute & hande,
And ware sene fulī wyde gapaunde,
And þe Ioynetes of ilk lym & bane,
And þe vaynes ware strydand ilkane.

Cries 'I thirst.'

Sithen̄ þou said, hyngande oñ þe rude tree,
The thristede, and þañ þe Iewes bed the

Given gall and vinegar.

A fulī bittire drynke, *þat* was wroghte
Of ayscī & gallī, *þat* þe lykede noghte;
Neu*er*-þe-lattere, to taste it þou was bowñ,
Bot þou walde noghte swelowe it dowñ,
For þat thriste was noghte elīs þan,
Bot a ȝernynge aftyre þe sawle of mañ.

Reproved by a thief and by Jews.

Thow suffirde many repreues *þat* tyde,
Bathe oñ þe thefe *þat* hange oñ *þi* lefte syde,
And of othire maysters of þe Iewry,
That mekilī schame þe dide, & velany.

Cries 'Eli, Eli.'

At nonne of the daye þou cryed 'Hely,'
& ȝeldide þi gaste to þi fadir Almyghty.

Dies;

Thus þou diede, to make vs free
Fra þe grett thraldome in whilke ware we.
Bot mekilī payne & mekilī reprefe,
Þou tholed before þi dede, fore oure lufe;

for our deliverance and example.

And noghte for to bye vs agayne anely,—
For why þi dede moghte suffyce vs alī to bye,—
Bot for we sulde þare-by Ensampilī take,
To be pacyente in ang*ers* for þi sake,
And for the to thole alī þ*at* harde es,
Alīs þou tholede for vs, thurghe þi gudnes.
Elīs thurte þe hafe tholede nañ o*þer* payne
Bot þe dede anely, for to bye vs agayne.

Sythen̄ was þou smetyn̄ in þi reghte syde — Christ's side pierced.
With a spere, þat till̄ þi herte gun̄ glide,
Fra whilke owte rane, to oure saluacyone,
The precyous blode of owre raunsonne,
With þe wat*er* of baptym̄, clere & thyn̄,
For to wesche vs here of þe Oregynall̄ syn̄.
¶ Lorde, for þire bitt*er* paynes & fell̄,
With othire ma þat I kane tell,
That þou swa mekill̄ suffire walde — Praise to the Saviour for his mercy.
For me synfull̄, þi *tray*toure baulde,
I thanke þe here Inwardly,
With all̄ my herte and my body.
¶ A, Ihesu Crist! Lorde, full̄ of myghte, ¶ Nota. — The unworthiness and sinfulness of man.
When̄ I thynke, outhire day or nyghte,
Of swa mekill̄ kyndnes of þe,
And of þe paynes þat þou tholide for me,
And of myn̄ vnkyndnesse many-fawlde,
& how I to wrethe the ay hafe bene bawlde,
Of myn̄ hard herte þan es grete wondire,
þat it for sorowe bristez noghte In sundyre.
Bot flescly herte in me semes nan̄,
For my herte es hard als it ware stane. — My heart is as hard as stone.
¶ A, Jhesu! I grante to þe my trespas,
And knawes þat I am wers þan̄ Iudas was,
That the bytrayede als *tray*toure balde,
& til þe Iewes, for thritty penys sawlde.
For I, synfull̄ wreche, has ofte sawlde the
For a littill̄ worldly vanyte,
And for a littill̄ fleschely delyte,
Whare-fore I am mare þan Iudas to wyte.
I halde me 3itt werse, & mare wode
þan þe Iewes ware þat did þe one þe rude; — Christ crucified again by sin.
For why þay dide þe bot anes þat dede,
& þey knewe þe noghte Gode in manhede;
And I, þat wate & knawes righte
þat þou arte Gode ay full̄ of myghte,

Thurghe myñ aweñ malece, as I ware wode,
Fulĩ ofte sythes hafe I doñ þe one þe rude.
[leaf 191.] For, als ofte als I hafe done dedly syñ,
And thurghe malece wetandly fallyñ there-Iñ,
Alls ofte hafe I done þe one þe rude,
In þat þat in me was, and schede þi blude.
Lorde! alĩ if I hafe done swilke foly,
Prayer for mercy. Putt me noghte away fra þi mercy,
Bot graunte me grace þat may me wysse
To amende me of þat, I hafe donne mysse;
Sen þat þou saide þi selfe, þou wilĩ noghte
The dede of synfulĩ þat þou has boghte,
Bot þat he turne hym̃ to doo þi wilĩ,
And lyfe, for þou wilĩ na man spylĩ,
Lorde! swylke grace þou me gyffe,
Þat I may turne me to þe, and lyffe!
A, Lord Ihesu Criste, ȝit thanke I the,
Þat alĩ þis, & mare, has done for me,
And for saluacyone of mankynde,
For whaym̃ þou was swa bitterly pynede,
And sufferde dede, als I be-for saide,
Christ descended into hell. And lett þi body be in sepulcre layde.
Thow ȝernede sa mekilĩ agayne to wyne
Alĩ þas þat þou hade loste for syñ,
That wheñ þow was dede, & ȝeldede þe gaste,
Als tyte tilĩ helĩ þou gun þe haste,
In saule & godhede, als was þi wilĩ,
Thy body whils in þe sepulcre lay stylĩ;
Till þou at helĩ come, þou walde noghte stynte,
& ware sesede of þas þat þou hade tynte.
And spoiled it of his. Thow spoylede helĩ wheñ þou come þare,
And tuke owt with the, alĩ þat thyne ware.
Bot þou lefte þas þare þat walde noghte trowe
In þi lawe, ne in þi biddynge bowe.
Rose again the third day. Sytheñ, when þou come fra þat stede,
At þe thred day aftyre þi dede,

To vpe-ryse fra dede þou vouchede-safe,
To eke þe trowhe þat we here hafe,
And schewede the bodily in thi manhede,
To conferme þe trowthe for oure mede.
Whare-fore þi bodily vp-ryssynge,
Till vs Ensample es, and takynnynge,
That we sall ryse all generally
At þe day of dome, in saule & bodye.
Thane sall all þat are fundyn reghtewisse,
Thurghe thyn vprysynge, to blysse ryse;
Bot þay þat lyffes ill vn-to þeire Endynge,
Gettes na parte of thyn vpe-rysynge;
Bot þay sall ryse *with* dule þat day,
Till þe fire of hell, þat lastes aye.
3itt thi rysynge, forbysen till vs es,
For all þat rase fra dede til blyse Endlesse,
Swa sulde we þat til blysse will wyn,
Gastely ryse fra dedely syn.

All men shall rise in their bodies, and go either to Hell or Bliss.

Eftire þi rysesynge, als þe buke sais,
þou duellede in erthe 3itt fourtty dayes,
And at þe fourtty day þou stey vp-righte
Til þi fader, in-till heuen bryghte,—
To teche vs þe way þat we sall wende,
Til þe gret blysse þat has nan Ende,—
And sittis þare, one þi Fadire reghte hande,
Als God & Lorde alweldande,
That es to saye, in Godhede euen
With thi Fadir & owrs in heuen.

Christ, risen, remained on earth forty days. Ascended into heaven.

The tendaye aftire þat þou vp wente,
At vndrone þe Haly Gaste down þou sente
Till thyn Appostills, als þou þem hyghte,
þat þeire hertes *com*forthede, & made þem lyghte,
Thurghe whame lyghtenede & leride ware we:
Off all þis, Lorde, I thankë þe.

On the tenth day after, the Holy Ghost came down.

A, Lorde Ihesu! at þe dredfull daye of dom*me*,
When þou sall fra heuen come.

Christ shall come again to judgment,

With thyne angelis bryghte & clere,
And Apostelis & oþer halowes sere,
In þe same *four*me of man, and lyknesse,
In wilke þou was demyde here giltlesse,—
to judge the good and bad. To deme gud & ill of ilke lande,
Schewande þi wondes al bledande,
That þou walde thole for synfull mane—
The strict account that must be given then. What sall I say, or what sall I do þan?
When all oure werkes þat *euer* we dyde,
Sall þan be schewede, & nathyng hide,
Of whilke we sall ȝelde a-cownte straitly,
And be demyde aftire we are worthi.
And I, than *with* me na gud sall brynge
Be-fore sa heghe domesman & kynge,
Bot synnez *þat* are swa manyfaulde,
That þey may noghte by tonge be tawlde;
Certes I am þare-fore full dredand;
My herte, for dred aghte to be full tremblande,
When discussione sall be of all dedis,
And þi wrethe sall be maste *þat* all men dredis.
Then can we only utter the prayer of David. Certes I ne wate whate I may say þan,
Bot alls Dauid did, þe haly man:
'Do þou, Lorde, *with* þi seruande,
Eftyre þi mercy, *þat* es ay sauande;
And in-till dome come þou noghte
With þi seruande *þat* þou has boghte.'
For I hafe hade grete drede in thoghte
Of þi domes, and *þat* drede leffe I noghte;
leaf 191 bk.] For þou, Lorde, arte reghtewysse domes-mane,
That all thyng reghtewissly dem kane.
And thi reghtwysse dome & reghtwyssnes
Domes synfull men to payne Endlesse,
That of þeyre wikkidnesse will noghte blyn,
And þi mercy here may nott wyn.
None can be saved who has not obtained Christ's mercy here, For sekere, of *mercy* nane getes he,
In þis life bot he turne hym till þe;

And nane may þat daye be saffe,
Bot he þi mercy in þis lyfe hafe,
Of whilke þou erte large & leberall,
To grante it bathe grete & smalle,
That mercy askes, & folowes þare-to,
And dos þare-fore þat þem falles to doo.
Whare-fore, Lorde, sen þou arte ay redy
To graunte till ilke a man þi mercy,
That sekes þar-to whils þay here lyffe,
Swilke grace in þis lyfe þou me gyffe,
To turne me, and to fle syn;
Þat I may here þi mercy wyn, Amen,
Thurghe whilke I may, at þe dredfull day,
Be led to þe blyse þat sall last ay. Amen!

which He will grant to all who ask it.

Lord, grant me Thy mercy now!

V.

THANKS TO CHRIST FOR HIS MERCIES.

[Robert Thornton's MS., Linc. Cath., on leaf 191 bk.]

Lorde Gode Ihesu cryste, Godd Almyghty,
I thanke þe with all my herte hally
That me, man, schope and mad of noghte,
And of vile matere me furthe broghte;
And my body, swa made of vile matere,
Thow knyttide to-gedire in Ioyntes sere,
And my sawle made, thurghe thyn Inspayre,
& gaffe me lymmes semly & faire.
Fra a myrke downgeon þou broghte me righte,
Þat es, my modirs wambe, to þis lighte,
And Efte gate me, as þi barne newe borne thurghe baptym,
Þat was þe fendes childe lorne;
And fyve wittes of body þou has gyffen me,
And skyll, ware-with þey sulde rewlyde bee;
And all, if I hafe done agayns þi lawe,
Thi gudes þou will noghte fra me drawe,

Christ, I thank Thee for creating me,

my soul,

and my five wits.

And though I sin against Thee daily, Thou sendest me my food and clothes,

That a false traytoure aganes þe es ay,
And trespes agayne the here ilke daye.
Thow sendes me here, thurghe þi purueance,
Ilke daye my nedefull sustenance,
That es to saye, met & clathe fre,
And all þat nedfull es to me.
Thow has tholede me, & venged þe noghte
of my syn̄ þat I hafe agayne þe wroghte,
And ȝitt suffers & gyffes me space
to turne me to þe, & take þi grace;

and when I have fallen in the devil's power, Thou sparest me, and hast

And ay when̄ I hafe fallyn̄ in the fendis bawndon̄,
þou has sauede me fra fynall dampnacyon,
That I ware for my wikkidnes worthy;
bot þou has couerde me *with* þi mercy,
And ay has sparede me, & ȝitt spares,
And kepes me fra þe deuyllis snares,

saved me from many dangers.

And agayne his darttes has bene my schelde,
And has sauede me, bathe in ȝouthe & elde,
Fra many *per*ells in many sere stedis,
And fra myschance & sudayne dedes.

For these and all other benefits, I thank Thee, and pray Thee for Thy grace to mend my life, and live in bliss with Thee.

For all thes þat I hafe rehersede here,
And for all oþer *per* gudes & benfettes sere
That thow till me, synfull caytife,
hase gracyously done in þis lyfe,
I thanke þe, Lorde, *with* all louyng,
And prayes þe þou take me in thi kepyng,
And saue me forthewarde as þou has done,
And graunte me þi grace, whills I here wonne,
To mende my lyfe, & lyfe in clennes,
þat I may wonne *with* þe in blisse Endlesse. Amen̄!

VI. A PRAYER TO CHRIST.

[on leaf 191 bk.]

(1)

Almighty God in *trinite*,
Inwardly I thanke þe
For thy gud ded *þat* þou me wroghte,
And *with* þi *pre*cyous blude me boghte,
And of all gud *þat* þou lennes me.
Lorde, blyssede mott þou be!
Hono*ur*, Ioye & louyng
Be til þi name *with*-owttyn endyng! *Amen*!

God, I thank Thee for the good Thou givest me.

(2)

Lorde God alweldande,
I leteche to-daye into þi hande,
my sawle & my body,
And all my Frendes specyally,
Bathe þe quik and þe dede:
graunt them *par*te of my bede!
Kepe vs all in erthe here,
Fore þe prayere of thi modyr dere,
And all thy haloghes *þat* are in heuen,
Fra þe dedly synnes seuen,
And fra fandyng of þe euyll wyghte,
And Fra sodayne dede, bathe daye & nyghte!

I commit to Thy hands myself and my frends.

Keep us from sin,

(3)

Schelde us fra þe paynes of hell,
þat bitt*er* are to thole, & ffell,
And *with* thi grace fulfill vs all,
Þat redy we may be to þi call;
And late vs neu*er* parte fra þe,
Alls thow for vs died one a tree!
Graunte vs, Lorde, *þat* [it] swa bee!
Amen! Amen, *pur* charite!

and the pains of Hell,

and let us never part from Thee!

VII. A PRAYER FOR MERCY.

(1)

Jesu, have mercy on me!

Ihesu, that diede one the rude for þe lufe of me,
And boghte me *with* thi *pre*cious blode, Thow hafe mercy of me!

[leaf 192.]

Whatt me lettes of any thyng for to luffe the,
Be it me lefe, be it me lathe, do it awaye fra me!

(2)

Ihesu, of whayme all trewe luffe sprynges,
That for my lufe tholede payne,
Till lusty lufe of erthely thynges

Let me not turn again to love of earth, but make me joy in Thy love.

Thow thole me neu*er* turne agayne!
In thi luffe be my likynge,
And there-to make me glade & fayne,
And for thy lufe to make mournynge,
That for my lufe walde be slayne.

Amen! Amen! Amen̄! Amen, *pur* charite!

[Then comes the prose treatise, 'Of the vertus of the haly name of Ihesu,' printed in Hampole's Prose Treatises, E. E. T. Soc., p. 1, &c.]

VIII. FIRST HYMN TO JESUS CHRIST.

[21 alternates of 4 : *ab ab*.]

(1) [on leaf 211.]

Ihesu Criste, Saynte Marye sonne, Jesus!
Thurgh whaym̃ þis werlde was worthily wroghte,
I pray þe come, and in me wonne, Dwell in me,
And of all̃ filthes clense my thoghte.

(2)

Ihesu Criste, my Godde verray,
Þat of oure dere Lady was borne,
Þou helpe now, and euer and aye, help me,
And lat me neuer for sym̃ be lorne!

(3)

Ihesu Criste, Goddes sone of heuene,
Þat for me dyede one þe rude,
I pray þe here my symple steuene,
Thurghe þe vertue of thi haly blude.

(4)

Ihesu Criste, þat one þe thirde daye,
Fra dede to lyffe rase thurgh̃ thi myghte,
Þou gyffe me grace the serue to paye, give me grace,
And þe to wirchipe, day and nyghte.

(5)

Ihesu, of whaym̃ all̃ gudnes sprynges,
Whaym all̃ men̄ awe to lufe by righte, [leaf 211, col. 2.]
Thou make me to ȝeme thi biddynges, to fulfil thy biddings!
And thaym fullfill̃ *with* all̃ my myghte!

(6)

Ihesu Crist, þat tholede for me
Paynes & angers, bitter & felle,
Let me not suffer in Hell! Late me neuer be partede fra þe,
Ne thole þe bitter paynes of helle!

(7)

Jesus! Ihesu Criste, welle of mercy,
Of pete and of all gudnes,
forgive my sins, Of all þe synnes þat euer did I,
I pray þe gyffe me forgyffnes!

(8)

Ihesu, to þe I make my mane;
Ihesu, to þe I calle and crye,
Late neuer my saule with syn be slane,
For þe mekillnes of þi mercy!

(9)

Ihesu, þat es my saueoure,
be my joy, Þou be my Ioy and my solace;
My helpe, my hele, my comfortoure,
[leaf 211 bk.] And my socoure in ilke a place!

(10)

Ihesu, þat with thi blude me boghte,
cleanse me, Ihesu, þou make me clene of syn,
And with þi lufe þou wounde my thoghte,
And late me neuer-mare fra þe twynne!

(11)

Ihesu, I couayte to lufe the,
And þat es hally my ȝernynge,
Þare-fore, to lufe þe, þou lere me,
And I thi lufe sall [euer] synge.

(12)

Ihesu, thi lufe in-to me sende,
feed me with Thy love! And with þi lufe þou me Fede!
Ihesu, þi lufe ay in me lende!
Thi lufe euer be my saule mede

(13)

Ihesu, my herte *with* lufe þou lyghte! Light my heart with love of Thee;
Thi lufe, me make euer to forsake
All werldly Ioy, bathe day & nyghte,
And Ioy in þe anely to make! 52

(14)

Ihesu, þi lufe me chaufe *with*-in,
So þat na thynge bot the I seke!
In thi lufe make my saule to brynne;
Thi lufe me make bathe milde and meke! 56 and make me meek and mild!

(15)

Ihesu, my Ioy and my Iouynge, Jesus! join
Ihesu, my comforthe clere,
Ihesu my Godde, Ihesu my kynge,
Ihesu withowtten pere, 60

(16)

Ihesu, þat all hase made of noghte,
Ihesu, þat boghte me dere,
Ihesu, Ioyne þi lufe in my thoghte, the love of Thee with my mind!
Swa þat þay neuer be sere! 64

(17)

Ihesu, my dere, & my drewrye,
Delyte þou arte to synge;
Ihesu, my myrthe, and my melodye,
In-to thi lufe me brynge! 68

(18)

Ihesu, Ihesu, my hony swete,
My herte, my comforthynge,
Ihesu, all my bales þou bete,
And to þi blysse me brynge! 72 Bring me to Thy bliss!

(19)

Ihesu, in thi lufe wounde my thoghte,
And lyfte my herte to the!
Ihesu, my saule þat þou dere boghte,
Thi lufere, mak it to bee! 76

(20)

Give me Grace,

Now, Ihesu Lorde, þou gyffe me grace,
If it be thi wiłł,
That I may come vn-to þi place,

to dwell ever with Thee!

And wonn̄ ay *with* the stylle. Amen! 80

Explicit Tractatus. Explicit. Amen̄. Thornton. Amen̄.

IX. HYMN TO JESUS CHRIST AND THE VIRGIN.

[13 Stanzas, 2 of 6 lines, 11 of 8: *ab ab ab ab.*] [leaf 211 bk., col. 2.]

(1)

FADIR, and Soñ, and Haly Gaste, God, Three in One,
Lorde, to þe I make my mone,
Stedfaste kyng of myghtës maste,
Alle-weldand Gode sittand in trone.
I praye þe, Lorde, þat þou þe haste
To for-gyffe þat I hafe mysdone.

(2)

Lorde, hafe mercy of my syñ, have mercy on me!
And brynge me owte of all my care!
Euylle to doo, I couthe neuer blyñ,
I hafe ay wroghte agaynes þi lare.
Þou rewe one me bathe owte and In,
And hele me of my woundës sare!

(3)

Fadir of Heueñ, þat all may,
I pray þe, Lorde, þat þou me lede, Lead me in the right way!
In stabyll trouthe þe ryghtë way,
At myñ Endynge, whenñ I sall drede.
Thi grace I aske, bathe nyghte & day,
Hafe mercy now of my mysdedez!
Of myñ askynge, say me noghte nay,
Bot helpe me, Lorde, att all my nede

(4)

Jesus ! let me not be lost for my ill deeds !

Swete Ihesu þat for me was borne,
þou here my prayere loude and stille,
For paynes þat me ere laide beforne,
Full ofte I syghe, and wepis my fylle,
Full ofte haf I bene forswourne,
When I hafe wroghte agaynes þi will ;
Thou late me neuer be forlorne,
Lorde, for my dedis ille !

(5)

Holy Ghost !

Haly Gaste, I pray to the,
Nyghte and day with gud entente,

comfort me !

In all my sorowe þou comforthe me,
Thi haly grace be to me sente ;
And late me neuer bowndeñ bee
In dedly syñ, þat I be schente,
For Marie lufe, þat maydeñ free,
In whaym þou lyghtë verraymente.

(6)

Mary, lady !

I pray the, Lady, meke and mylde,
þat þou pray for my misdede,
For þe luffe of þat ilke childe,
þat þou saghe one þe rudë blede.
Ewire & ay haf I bene wylde,

[leaf 212.]

My synfull saule es euer in drede ;
Mercy, Lady, meke and mylde !

help me in my need !

þou helpe me euer, at all my nede !

(7)

Mercy, Mary, maydeñ clene !
þou late me neuer in syñ duelle,
Pray for me, þat it be sene,

Shield me from the fire of Hell !

And schelde me fra þe fyre of helle !
Certis, Lady, wele I wene
þat all my faameñ may þou felle ;

For-þi, my sorowe to þe I mene;
With drery mode my tale I telle.

(8)

Bethynke þe, Lady, eu*er* and ay,
þat of women̄ þou beris þe flo*ur*,
For synfull men, als I þe say,
Oure Lorde hase done þe gret hono*ur*.
Helpe me, Lady, so wele þou may!
þe behouse be my co*n*sailloure;
Of consaile, Lady, I þe praye,
And also of helpe & of socoure.

Mary! counsel

and help me!

(9)

Nyghte and day, in wele & wa,
In all my sorowe, þou co*m*forthe me,
And be my schelde agayne my faa;
And kepe me, gyffe þi willes bee,
Fra dedly syn̄ þat will me slaa!
Mercy, Lady, faire and Free,
þou take þat þe es fallen̄ fraa,
For thi mercy and þi pete!

Comfort me

and keep me from sin!

(10)

At myn Endynge þou stand by me,
Heyn̄ when I sall founde and Fare,
When̄ I sall qwake, and dredfull be,
And all my synnës sowe full sare.
Als ay my hope hase bene in the,
I pray þe, Lady, helpe me þare,
For þe luffe of þe swette tre,
þat Ihesu sprede one, his body bare.

Stand by me when I die!

(11)

Ihesu, for þat ilke hardë stounde,
þat þou walde one þe rude tre blede,
At myne Endynge, when̄ I sall founde,
Hafe mercy, Lorde, of my mysdede!

Jesus! have

mercy on me!

And helpe me þare of þe dedes wounde,
And kepe me þare at all̃ my nede!
When dede me takes, & brynges to grounde,
Lorde, þare I sall̃ thi domës drede.

(12)

[leaf 212, col. 2.]
Grant me time for repentance!

For my synnes to do penance
Be-fore my dede, Lorde, graunt þou me,
And space of verray répentance
Inwardly I beseke the.
In thi mercy es my fyaunce,
Of my foly þou hafe peté,
And of me take þou na vengeance,
Lorde, for þi debonerte!

(13)

Lorde, als þou erte full̃ of myghte,
Whase lufe es swetteste for to taste,
My lyfe amende, My dedis þou ryghte,
For Marie lufe, þe mayden̄ chaste!
Bring me to the sight of Thee, God, Three in One!
And brynge me to þat ilkë syghte,
One þe to see, þare Ioy es maste,
One þe to see þat Ioyfull̃ syghte,
Fadir, and Sonn̄, and þe Haly Gaste. Amen̄!

Explicit[1] &c.

[1] With a flourish like 'ff'.

X. A PRAYER TO CHRIST.

[On lf. 212, col. 2.]

Ihesu Criste, Goddes sun of heuen, kyng of kynges, and lorde of lordes, mi lorde, and my Godd! For þe mekenes of þi clene incarnacione, and thurghe þe meryte of þi harde passione, Safe vs fra dampnacione, Socoure vs in temptacione, and gyffe vs thi benysone, and of all oure wykkidnes playne perdone and full remyssione, thurgh verray contrission, nakede confessione, and worthi satisfaccione! Graunte vs alswa, Lorde Godd, in heuen ay-lastande mansione and euer to se þe cherefull visione of thi faire face, for þe lufe þat þou schewede to mankynde! Amen!

Save us from damnation, forgive our sins, and let us see thy face!

Explicit.

[Follows, 'A [Latin] Meditacione of þe Fyve woundes of oure Lorde Ihesu Criste, with a prayere in þe same.' *Adoro te, piissime Ihesu, qui redemisti me* . . .

Then, on lf. 212 bk. col. 2, 'A [Latin] Medytacion of the Crosse of Criste, with a prayere'—*O crux frutex* . . .].

XI. MORAL POEM: WITH I. AND E.

[Eight Stanzas of 12 lines each: *ab ab* (or *cb*) *ab ab fh gh.*]

(1)

[leaf 213.]

When Adam dug, and Eve span, where was man's pride?

When Adam dalfe, and Euë spane,
Go spire, if þou may spede,
Whare was þañ þe pride of mañ,
Þat nowe merres his mede?
Of erthe and lame, as was Adam,
Nakede to noye and nede,
We er, als he, maked to be,
Whilles we þis lyfe sall lede.
With I and E, borne er we,
As Salamoñ vs highte,
To trauell here whilles we er fere,
As fewle vn-to þe flyghte.

(2)

We were destined to trouble, to weal or woe.

In werlde we ware castеñ for care,
To we ware worthi to wende
To wele or wa, ane of þase twa,
To welde *with*-owttеñ ende.
For-thi, whills þou may helpe þe nowe,
Amend þe, & hafe mynde[1],
When þou sall ga, he bese thi Faa,
Þat here was are thi Frende.

Reform now!

[1] The ryme needs 'mende.'

With E and I, I rede forthi,
Vmthynke þe ay of thre,
What we er, and whate we warre,
And whate þat we sall be.

(3)

Ware þou als wysse, praysede in pryce,
Als was Salomon,
Wele fairere fude of bane & blude,
Þat was Absolon,
Strenghely and strange, to wreke thi wrang
As euer was Sampson,
Þou ne myghte, a day, na mare þan þay,
Þe dede *with*-stand allone.
With I and E, þe dede to þe,
Sall com als I þe ken,
Bot þou ne wate in whatekyn state
Ne how, ne whare, ne whenne.

(4)

When bemes sall blawe, rewly one rawe,
To rekkenynge buse vs ryse,
When he sall comme vn-to þat dommе
Ihesu to sitt Iustyse.
Þat are was leue, þane mon be greue,
When all gastis sall ryse,
I say þat þan, to synfull man,
Sary bese þat assise.
With I and E, he sall noghte flee,
If all he his giltes fele,
He ne may hym hide, bot þare habyde,
Ne fra þat dome appelle.

(5)

Of all thyne aughte, þat þe was raughte,
Sall þou noghte hafe, I hete,
Bot seuen fote, þare-in to rote,
And a wyndynge schete.

Think of what we are, were, and shall be.

If you were as wise as Solomon,

as strong as Sampson,

you couldn't resist Death.

We must rise for Judgment,

and cannot hide.

7 foot to rot in, is all we shall have.

For-þi þou gyffe, whils þou may lyfe,
Or all gase þat þou may gete,
Thi gaste fra Godd, þi gudes o lodde,
Thi flesche foldes vndir fete.

[leaf 213 bk.]

With I and E, full sekire þou be,
Our executors won't care for us. Þat thyn*ne* executurs.
Of þe ne will rekke, bot skikk ande skekke
Full baldely in thi boures.

(6)

To dome we drawe, þe sothe to schawe,
In lyfe þat vs was lente.
No Latin or law can help us, Christ alone can. No latyn̄ ne lawe, may helpe an̄ hawe,
Bot rathely vs repente.
The croice, þe crown*ne*, þe spere bese bowne,
Þat Ih*es*u ruggede & rente;
Þe nayles ruyde sall̄ þe conclude
With thyne awen̄ argument.
With E, and O, take kepe þare-to,
As Criste hym-selfe vs kende;
We co*mm*e and goo, to wele or wo,
That dredfull̄ dome sall̄ ende.

(7)

Of will̄ and witt þ*at* vesettis it
In worde, and þat we wroghte,
We must account for all our deeds and thoughts. Rekken̄ we mon̄, and 3elde reson̄
Full̄ rathely of our thoghte.
Sall̄ no fallace cufere *our* case,
Ne consaile gette we noghte;
No gyfte ne grace, no*þer* þare gase,
Bot brwke as we hafe broghte.
With E and I, I rede for-thi,
Be warre nowe *with* thi werkes,
For terymes of 3ere, hase þou nane here,
Thi medes sall̄ be thi merkes.

(8)

What so it be, þat we here see,
  Þe fairehede of thi face,
Thi ble so bryghte, thi mayne, thi myghte,
  Þi mouthe þat myrthis mase.
Alle moñ als was, to powdir passe,
  To graue wheñ þat þou gase,
A grysely geste, þan bese þou preste,
  In armës for to brace.
With I and E, for leue þou me,
  Bese nane, as I þe hete,
Of alle þi kyth dare slepe þe with,
  A nyghte vndir þi schete.

No beauty 'll avail us,
All goes in the grave.
In the grave no kinsman 'll dare sleep with you.

Sit nomen Do*mi*ni benedictu*m*, ex hoc nu*n*c, et usq*ue* in *secul*um! Ameñ!

XII. A PRAYER TO JESUS.

Ihesu Criste, have mercy one me,
Als þou erte kynge of mageste,
And forgiffe me my synnes alle,
Þat I hafe donne, bathe grete and smalle,
And brynge me, if it be thi wille,
Till heueñ to woñ ay *with* þe styll! Ameñ!

[on leaf 213 bk.]
Jesus,
forgive my sins, and
bring me to heaven.

[Follows, 'A sermoñ þat Dañ Iohn Gaytrye made,' printed above, pp. 1–15, to the end of leaf 218 of the MS.]

XIII. A SECOND HYMN TO JESUS CHRIST.

[Thirteen Stanzas of 8 lines: *ab* (or *cb*) *ab ab ab*; and one, St. (7), of 9 lines: *ab aab ab ab.*]

(1)

[leaf 219.]

If we knew Jesus' sweetness, earthly love would be bitter.

IHesu, thi swetnes, wha moghte it se
And þare-of hafe a clere knaweynge,
Alt erthely lufe sulde bitter bee,
Bot thyne allane, with-owtten lesynge.
I pray þe, Lorde, þat lare lere mee,
Aftir þi lufe to hafe langynge,
And sadly sett my herte one þe,
In þi lufe to hafe lykynge.

(2)

So lykand lufe, in erthe nane es,
In saule, wha-sa couthe hertly se,
To lufe hym wele, ware mekill blysse,
For, 'kyng of lufe,' callede es he.

He is King of Love.

With trewe lufe, I walde, I-wysse,
So harde to hym, bowndē be,
Þat my herte ware hally hys,
And oþer lufe lykede noghte me.

(3)

If I, for kyndnes, suld luf my kyn,
Ay me thynke þus in my thoghte,
By kyndly skylt I sulde be-gyn
At hym, þat me, gun make of noghte.

He has set his likeness in my soul.

Hys semblant he sette my saule with-in,
And this wērlde, for me he wroghte,

As fadir of fude, my lufe to wyne,
For herytage in heuen̄, he me boghte.

(4)

As modir, of hym̄ I may make mynde,
Þat, are my byrthe, to me tuke hede,
And seyn̄ *with* baptym̄ weschede *þat* strynde,
With synn̄ was fylede *with* Adames dede.
With nobiłł mete he nureschede my kynde,
For *with* his flesche he walde me fede;
A bett*er* fude may na man̄ fynde,
For, to lastande lyfe it will vs lede.

He cared for me before I was born, He is my Mother.

(5)

My bro*þer* and syst*er* he es by skyłł,
For he saide, & lerede þat lare,
Þat wha-sa dide his fadyr wiłł,
Systers and bre*þer* tiłł hym þay ware.
My kynde also he tuke þare tiłł;
Fułł trewly I tryste þare-fore,
Þat he wiłł neu*er* lat me spyłł,
Bot *with* his mercy sane my sore.

my Brother and Sister.

He will save me.

(6)

Eftyr his lufe me bude lange,
For he has myn̄, fułł dere boghte,[1]
When I was went fra hym *with* wrange,
Fra heuen̄ to erthë, he me soghte.
My wrechede kynde, for me he fange,
And all his noblay sette at noghte;
Pouerte he suffirde, & penance strange,
To blysse agayne are he me broghte.

[leaf 219, col. 2.]

He sought me from Heaven, and suffered for me.

(7)

Whenn̄ I was thralle, to make me fre,
Mi lufe fra heuen̄ tiłł erthe hym ledde,

[1] This line was first written thus:—
'For he has boghte myn fułł dere.'

My lufe allanë, hafe walde he,
And þat my saule sulde sauede bee.
Þare-fore he laide his lyfe in wedde;
He fought my foe for me. *With* my faa, he faughte for mee;
Woundide he was, & bitt*er*ly blẽdde:
His *prec*yous blude, fulĩ of plentee,
Fulĩ petevoſely for me was schede.

(8)

He bled for me. ¶ His sydes fulĩ bla and bludy ware,
That sumtym̃ ware fulĩ brighte of blee,
His herte was perchede *with* a spere,
His bludy woundes was reuthe to see.
My raunsom̃ I-wys he payede þare,
He gave His life for my sin, And gaffe his lyffe for gylte of me,
His dulefulĩ dede burde do me dere,
And *perche* mym̃ herte for pure petee.

(9)

¶ For pete mym̃ herte burde breke in two,
To his kyndenes, if I tuke hede;
Encheſom̃ I was, of alĩ his wo;
He sufferde ſulĩ harde for my mysdede.
to win me eternal Life, To lastand lyfe, for I sulde goo,
The dede he tholede in his manhede,
When his wilĩ was to lyfe also,
He rasse agayne thurghe his Godhede.

(10)

¶ Tilĩ heuem̃ he wente *with* mekilĩ blysse
Whem̃ he hade venqwyste his bataile;
His banere full brade displayede es,
When so my faa wilĩ me assaile.
Wele aghte mym̃ herte þam̃ to be his,
For he es þat frende þat neu*er* wilĩ faile,
and he wants nothing but my love. And, na thynge he wilĩ I-wys,
Bot trewe lufe for his trauaile.

(11)

¶ Thus walde my spousë for me fyghte, [leaf 219 bk.]
And woundide for me, he was full sare,
For my lufe his dede was dyghte:
What kyndnes myghte he do me mare?
To ȝelde hym his lufe, hafe I na myghte,
Bot lufe hym lelly, I sulde þare-fore, And I ought to love Him loyally.
And wyrke his will *with* werkës ryghte,
That he me leryde *with* lufely lore.

(12)

¶ His lufly lare *with* werkes fulfill,
Wele aghte me, wreche, if I ware kynde, I ought to do His will,
Nyghte and daye to wirke his will,
And eu*er*-mare hafe hym in mynde.
Bot gastely Enemyse greues me ill,
And my frele flesché makes me blynde, but my flesh is frail.
Thare-fore his mercy, I take me till,
For bettir*e* bute, I kane nane fynde.

(13)

¶ Bettir*e* bute es nane to me,
Bot till his mercy trewely me take, I trust His mercy,
That *with* his bludë made me fre,
And me, a wreche, his sun̄ walde make.
I praye þat Lorde, for his pete, pray for His pity.
For my synn̄, noghte me for-sake,
Bot gyffe me g*r*ace, syn̄ for to flee,
And in his lufe lat me neu*er* slake.

(14)

A, Ihesu! for þe swetnes þat in the es, Ah, Jesu! When I die,
Hafe mynde of me when I sall wende!
With stedfaste trouthe my wittës wysse,
And defende me, fra þe fende! defend,

forgive me!

For þi mercy, forgyffe me my mysse,
That wikkede werkes, my saule ne schende,

bring me to Thy bliss.

Bot brynge me, Lorde, vnto þi blysse,
With þe to wonn̄ *with*-owtten̄ ende. Amen̄! 113

Explicit.

[Follows, the prose treatise on 'The Anehedè of Godd with Manns Saule,' printed in Hampole's Prose Treatises, E. E. T. Soc. 1866, pp. 14–19. Then the poem 'Þi Ioy be, ilke a dele, to serue thi Godd to paye,' printed below, p. 107.]

XIV.

[*Thornton MS.*, lf. 231.]

¶ Of Sayne Iohn þe Euaungelist.

(Nineteen Stanzas of 14 lines each: *ab ab ab ab, ccd, ccd.*)

(1)

OF all mankynde þat he made, þat maste es of myghte,
And of þe molde merkede and mesured that tyde,
Wirchipede be þou Euaungelist *with* euer-ilke a wyghte,
Þat he wroghte in this werlde wonnande so wyde.
Louede be þou lufely lugede in lyghte.
To life ay in lykynge þat lorde the relyede,
That in Bedleme was borne of a byrde bryghte.
That barne brynge vs to blysse þare beste es to byde;
To byde in his blysse,
Thare he es, and his
Dysciples ilkone.
Whare myrthe may noghte mysse,
That waye þou vs wysse,
Euaungelist Iho̅n.

Of all men the worthiest was St. John, called of Him who was born in Bethleheṁ.

(2)

¶ Iohn, as þe gete or germandir gente,
As Iasper þe Iowell of gentill perry,
So was þou daynte as drowry derely endent
In his dedis þat for dule endeynede hym to dye.
Þou was lufed of þat lorde þat vs lyfe lente,
Þare was na lyueande lede he lete mare by,
Ne na wyghte in þis werlde *with* hy̅m þat went,
And by thi werkes I wate þat þou was worthi.

A bright jewel among men, dearly loved of that Lord that gave us life.

Wele worthi þou ware,
For thi werkes ay whare,
And dedis by-dene.
Now forthir to fare,
Of thi mekenes mare
With mouthe wiłł I mene.

(3)

Born in Galilee, of Zebedee and Mary, St. John left his father and his nets and went to Jesus.

¶ In Galylee, graythely gome was þou get,
As Godd of his gudnes graunted þe grace,
Zebede thi fadir, the fude þat the fet,
He fedd the and fosterde, þat faire was of face,
Þou was myldeste of mode þat eu*er* maⁿ mett,
Thi modir highte Mary, swylk menesyng meⁿ mase.
The sceet scho aste for hir son*nes* myght hir thynk wele sett,
And of thaire syttynge for-sothe hafe sere solace.
Solace was it to þe,
The pereles of pousté
Called the fułł stylł.
Þou forsuke thi fadir fre,
Schipe and nett of þe see,
And went hym vntiłł.

(4)

His mother and all his worldly goods he abandoned to follow his Lord.

¶ Thi modir, thi mobles, ałł man*er* of thyng,
Þat any maⁿ in his mynde aftir myghte mene,
Of ałł þe welthe & þe wanes thou hade in kepynge,
To cayre *with* þat cu*m*ly thou keste the fułł clene.
With þat lorde for to lende was thi lykynge,
And for his lufe ałł lythes lefte thou by-dene.
By-dene lefte þou it ałł,
Þat was thyne in-wiłł walle,
The werlde þou for-suke.
[leaf 231, bk.] Thare-by sett thou bot smalle
When thou coⁿ to his calle,
As witnese the bu̧ke.

(5)

¶ Thou was witty and wyse, thi werkes vn-wylde,
  Þou werede the fro wyrkynges, wrechid þat ware,
Þou was methe & meke as mayden̄ for mylde,
  Thi mynde moued þou[1] fro myse one ilke a manere,
Thou was faire and fayntles, *with* na fylthe filede,
  Ne *with* na fandyng thi flesche defoulede *with* na fere,
For-thi was þou chosen̄ chaste as a child,
  Oure cheftane he chose the, vnchangide of chere.
    Thi chere was fu̇ll̇ chaste
    Fro werkes all̇ waste,
      Noghte assentand to syn̄.
    Full gude was thi gaste,
    Na filthe haḋ defaste
      The verray virgyn̄.

He was wise and meek and pure and good

(6)

¶ Thow was sybbe oure saueoure, hir syst*er* sone,
  Whas semely sydis saluede oure sare,
Þat was þe byrde so bryghte, *with* birdyn̄ 3ode bu̇n̄,
  And þe barne al*þir*-beste of body scho bare.
Bathe frenchipe and faythe to frayste it bese fun̄,
  In þat frely fude to folowe his fare,
For-thi *with* þat worthi, Iohn̄, wald þou wonn̄,
  And *with* hym walke whate way, þat his will̇ ware.
    Ware his will̇ was to wende,
    Or hym lyked to lende,
      Bathe myldely and still̇,
    Þou helde þe ay *with* þat hende,
    And ferde forthe *with* thi frende,
      And wroghte at his wyll̇.

Akin after the flesh to the Saviour. His faithful follower in all things.

(7)

¶ Thou was preué with̄ þat prynce in euer-ilk a place;
  To the he publischede þe poyntis of his *preuaté*,
Firste when þat frely transfegurede his face,
  To a fone of his folke, a ferly to see.

In the Transfiguration.

[1] *For* þe.

and at the Supper special grace was shewn to him.

Seþe̅n at the supere, thorghe sou*e*rayne *g*race,
Many selcouthe syghte schewede he to þe.
For þou was trayste and trewe, and folowede his t*r*ace,
And tuke at his techyng, þat faythfull̃ es and free.
Free fro thralle vs to brynge,
Heghe one rude walde he hynge,
So lawe wald he lende.
And þou, his derlyng,
His modir in kepyng,
To þe he be-kende.

(8)

St. John kept the holy mother with care and duty.

¶ Thou was bouxsom̃ and bayne, hir body to tent,
And to his byddyng bowand to blysse þat vs broghte,
Thou s*e*ru*e*de þat semly till hir sone sent
Aftir hir hym-selfe̅; and sythe̅ þou soghte,

After her departure, [leaf 232.] he went into Asia, and preached.

In-to Asye þe way warly thou went,
Thare worthyly werkes of wirchipe þou wroghte,
Prechide app*er*tely the puple repent;
Thorghe prikkynge of penance fra paynes þou thaym̃ broghte;
Þou broghte thaym to blysse
Thorowe mendynge of mysse;
Gret kirkes þou made.
Þe Emp*er*oure of þis
Was warr*e*, as I wysse,
And hatrede he hade.

(9)

Domitian, the heathen emperor, had him seized,

¶ Domycyane, þat deuyls lym*m*e, dedeyned at þi dede
And demyd the, for thi doynge, w*i*th dule for to dye,
W*i*th tyraunte3 he tuk the als theefe in þat thede;
Thay toylede the by-twene thaym̃, and threted the thraly.
Thase licherouse lurdān̄s, laytheste in lede,
To PorteLatyn̄ thase laddes the ledde̅ full̃ laythely;
Thane the boustoure balde, with̃ barett he bedde
That thay thi body suld bare, with̃ bale for to bye.

To by was þou made barc,
And done in a tonn̄ thare, and boiled in oil; then laid
With oyle wellande hate.
Seþen̄ wald þay noghte spare;
Þay sett the full sare on an iron plate.
One ane yren̄ plate.

(10)

Of all̄ þe dedes þay couthe doo, þat derfe ware & dill̄, But no tortures could
Thou dyede noghte, for thair*e* dede dide no dere vn-to the; hurt him.
Foulely foullede þay thi flesche, ȝit felid þou nane ille,
For-thi þi famen̄ the flemede owte of cuntre. Therefore he was banished to Patmos, where he wrote the Apocalypse.
Þan to Pathmos, a place, passede þo*u* vn-tyll̄,
The Apocalips in that place, with̄ a pen̄ free
Wysely þou wrate it, with̄ witt and with̄ will̄;
And for thi werke þou ware worthi wirchipede to be.
To be wirchiped *with* myghte,
Þou ware worthi full̄ ryghte
In eue*r*-ilk a place.
Thou was witnes of lyghte,
That wysses eue*r*-ilk a wyghte.
Thi name es Goddes grace.

(11)

Grete grace was þe gyffen̄ & grauntede also,
Thurghe His gudnes, þat gyfes vs all̄ gyftes of mayne:
Whils þou suggeourned in þat suyle, Domycyane, thi foo, But Domitian being slain,
At a semle, þat segge, in certayne was slayne.
Þan þou gysed the gerne, and gafe þe to goo
Till Ephesym̄ g*r*aythely þe gates þat ware gayne. St. John returned to Ephesus, where he was joyfully received.
Feele folke ware thi frendes þare þou ferde froo,
And for to frayste of thi fare, þe to*þer* ware fayne.
Fayne ware þe folke free,
And come rynnande to the,
And hailsed the hame.
And saide þus vn-to the,
'Blissede ay mote he be,
Þat co*m*mes in Goddes name!'

43479

(12)

[leaf 232, bk.] Thane was Drucyane dede, thi derlynge so dere,
He raised Drucyane to life. And sulde to delfyñge be done, dredles, þat daye,
Bot þou bade thayme habyde, and sett dowñ þe bere,
Then blyssede þe body, bare þare it laye.
Scho sett hir vp softely *with* a blythe chere,
Als scho hade slepede, it semede, sothe for to saye;
Many folk followed St. John. Þay hade wondir of þat wyghte, þe wyes þat þere ware,
And all̃ wirchipede thi werke, þat wente by þe waye.
By þe way þay þat went,
Þay lefte landis and rent,
With the for to wende;
To no thyng tuke þay tent,
And sone *sum* of thaym repent,
By fondyng of þe fende.

(13)

He turned sticks into gold, and made precious stones. Þay ware cu*m*byrde in couetyse, þe caytefs had care,
For þaire knaues ware cledde in clethyng full̃ clene,
And þay hade no thyng in hande as þay had hadde are,
And ware noghte haldeñ so myghty as þay had are bene;
For-thi wroghte þou þair*e* will̃: of wandes þat ware,
Thow made golde full̃ gude, and gafe þam, I wene;
Smale stanes of þe see, saynede þ*ou* þare,
And þay warre saphirs; for-sothe was nane swylke sene.
Sene swylke was þare none,
For fyne p*re*cyouse stone.
The wandes whem̃ þ*ou* badde,
Þay ware golde ylkone:
Þou gafe thaym̃ welthe mare wone
Þan þay eu*er* hadde.

(14)

He raised a child to life, Whem̃ þay had welthe more wane þañ þay eu*er* bewan*ne*,
Þay wente home: by þe waye, vnwysely þay wroghte.
A ȝonge barne in þat burghe was dede ryghte thañe;
Þat ilke body þat hym bare, to bale scho was broghte.

His modir come murnande, with hir many mande:
To the made thay thayre mane, mele myghte thay noghte;
And for thay grett so grysely, to grete þou bygande;
To Godd, of his gudnes, sepen þou besoghte;
Þou besoghte Godd of myghte;
Þan þe childe rase vpe-ryghte,
And tolde þam full euen
Þat lett by þi lare lyghte,
And couetede þe golde bryghte,
How þay hadd loste heuen.

(15)

Than thay wepede and weryede þaire werke and þaire wyll,
Þat þay, for welthe of þe werlde, sulde wende vn-to woo;
Thow said, 'will 3e suffire sothely and still
Seuen dayes penance?' and sonne said thay 300.
Thay tuke at thi techynge, and traysted þar-tyll;
Þay had for-thynkyng in thoghte, þat þay it fledde froo.
Þe precyouse stones semly to see appon syll,
And þe golde in thaire kynde, a-gayne gun þay goo.
Thay go agayne in degre
As þaire kynde was to bee,
Stones as þay ware.
The golde turnede to wandis free;
Þan þat syghte fra thay see,
Myse didd þay na mare.

(16)

In þat cuntre was a clerke knawen and kende,
Þay callede hym Craton þe cunande, thurghe-owte clergy,
All þe lande and þat lede þat he gun in lende,
With his lawes and his lare warre þay ledd by;
Þat philosophir, all þe folke faste he defende
That thay suld noghte in thi faythe, Iohn, þam affy.
Þus merrede he þe men, þaire mysse for to mende,
And thurghe mawmetis he made mon a maystry.

who testified against the lovers of gold.

The gold-lovers did penance, and the gold and precious stones turned back again.

[leaf 233.]

A cunning clerk called Craton opposed St. John, and tried to poison him.

Thurgh thaym, the he soghte;
For the, Iohn, forsothe he wroghte,
A puyson̄ to profe the.
He saide, as he thoghte,
'If it noyede the noghte,
Þan̄ walde he lufe the.'

(17)

The poison slew two prisoners, but St. John restored them, and drank the cup without harm.

Bot þat puyson̄ to profe, that prouddeste in paſſe,
Profirde it two presoners, was puneschede in pyne,
Als faste als þay felyd it, downe dede gun̄ þay falle,
So was it feſt for to frayste, þe fylthe was so fyne.
Bot þou sanede thaym̄ alsone, seande thaym aſſe,
And saynede þe coppe owtely, and suppede it off syne;
Thow hade no harme: þat be-helde þat hendeste in haſt,
And to the hally þay heledide, bathe he and his hyne.
His hyne holly, and he,
Trewely trowede þare to þe,
Be-come þare thi brothire.
Þou said to þat menȝe,
'Luke þat ȝe lufande be,
Ilkone to oþer.'

(18)

He preacht brotherly love and charity.

Thou bade thaym be free to frayste in þaire fare,
Faythefuſt and frendely tiſt euerilk a fere,
'What may þis mene' quod these men̄, 'mone it vs mare;
We hafe no mencyon̄ ne mynde of þis matere.'
'It es þe commandement of Criste, þat I ȝow declare,
To kepe it be connande aſt mankynde clere,
Luke ȝe releue ilke a lede þat lykes ȝoure lare,
To lufe ilk man̄ as ȝoure selfe: this lesson̄ ȝe lere.'
To lere nowe þis ryghte,
Gret Godd of his myghte
Graunte ȝow þe grace!
And Ihesu, þat worthi wyghte,
Helpe vs aſt to þat lyghte
For to see his face!

(19)

Wyse men and witty, þat of thi werkes wyste,
Weled the for wo[r]thi wirchipe to welde;
To be þaire beschope, blithely þay bedde the so blyste,
For þou myghte, in thaire bale, beste be thaire belde;
Thay menskede the with manhede, with mytir vn-myste,
And folowed thi fare freely in frythe and in felde.
Thus thow lyffede in the lande whils oure Lorde lyste,
And when hym lykede, he laghte the, thi gaste þou gun hym ȝelde.

The wise men of Ephesus desired St. John to be [leaf 233 bk.] their bishop.

In God's own time, He took St. John to Heaven.

For to ȝelde the thi mede,
In heuen for thi gude dede,
When þou hepen paste,
He was redy, we rede.
To þat lyghte he vs lede,
Þat euer-more sall laste! Amen!

May Hedight us there too!

Explicit.

[Follows, the prose treatise that begins, 'Praying [MS. Prayng] is a gracyous gyfte of owre lorde godd,' &c.]

XV. EARTH UPON EARTH.

[In a later hand, on leaf 279.]

Memento, Homo, Quod Cinis Es, Et in cinerem Reuerteris[1].

(Five verses of 4: *a a a a.*)

(1)

Limus. Man of earth or clay. Erthe owte of erthe es wondirly wroghte;
Erthe hase getyn one erthe a dignyte of noghte;
Homo primus. Erthe appoñ erthe hase sett alle his thoghte,
How þat erthe appoñ erthe may be heghe broghte.

(2)

Erthe appoñ erthe wolde be a kynge;
Sordens. Bot howe þat erthe to erthe sall, thynkis he no thynge.
Whenñ erthe bredis erthe, and his rentis home brynge[2],
[lf. 279 bk.] Thane schalle erthe of erthe hafe full harde partynge.

(3)

Mutare nequimus. gets castles and property, and says they are his, and *Vnde*
Erthe appoñ erthe wynnys castells and towrrys;
Thus saise erthe vn-to erthe, 'this es alle owrris;'
Whenñ erthe appoñ erthe hase bigged vp his bowrris,
Than schalle erthe for erthe suffire scharpe stowrrys.

(4)

Superbimus. goes glittering like gold. Erthe gose appoñ erthe, as golde appoñ golde;
He that gose appoñ erthe gleterande as golde,
Terram But he must Lyke als erthe neu*er*-more goo to erthe scholde,
And ȝitt schall erthe vn-to erthe ȝa rathere þañ he wolde.

(5)

turn to earth again; and send out Terra Now why þat erthe luffis erthe, wondire me thynke,
Or why þat erthe for erthe scholde o*þer* swete or swynke
For whenñ þat erthe appoñ erthe es broghte w*ith*-in bry*n*nke;
Redimus. a foul stink. Thane schalle erthe of erthe hafe a foulle stynke.

Mors Soluit Omnia.

[1] Against the title in the margin is written:—'Perce m*i*hi dom*i*ne n*i*ch*i*l enim sunt dies mei: quid est homo . . . .'

[2] This line is repeated on the leaf's back, with *rentys* for *rentis*.

XVI. SERVE AND LOVE CHRIST.

Robert Thornton's MS. (cir. 1440).

(Twenty alternates: *ab ab. Two lines written as one.*)

(1)

[leaf 222.]

Rejoice in serving God.

PI Ioy be, ilke a dele,
To serue thi Godd to paye,
For all this worldes wele
Þou sese it wytes a-waye.

Try to feel His love.

Thow fande, his lufe to fele
Þat laste will with the aye,
And þan þi care sall kele
And pyne turne the to playe,

(2)

Hate wrath and pride.

In Criste þou caste thi thoghte,
Hate all wrethe and pryde,
And thynke þat he þe boghte
With woundis depe and wyde
When þou selfe hase soghte,
Full wele the sall be-tyde;

Care not for riches.

Of reches, rekke þou noghte
Fra helle þat he the hyde.

(3)

Thay turne paire day to nyghte
Þat lufes þis erthely syn,
And slayne ere in þat fyghte
Þare we oure lyfe sall wyn.

Lovers of wrong shall sit in Hell.

For þat þay lufe vnryghte
And þare-of kane noghte blyn;
Þay lose þe lande of lyghte
And helle sittis with-in.

(4)

Thou do als I þe rede,
Lyftande vpe thi herte,
And say till hym was ded,
'Criste! my hele þou Arte!
Syñ synkës ay as lede,
And ferrë falles fra qwerte;
For-þi stabill thi stede;
Þare smyttynge may noghte smerte.

Lift up your heart to Christ.

Sin weighs you down.

(5)

Lere to lufe thi kynge,
Whas lufe eu*er*-more will laste;
Haue hym in thi[1] thynkynge,
And feste his lufe sa faste,
That for nane[2] erthely thynge
Na qwayntyse may it caste.
Thi sange [be[2] his, for t]hi swetynge
He will be at þe laste.

Love your King, Christ,

(6)

In Criste[2] couayte thi solace;
His lufë chaunge thi chere;
With Ioy þou take his grace,
And syghe to sytt hym̃ nere.
Eu*er* sekande his face,
Þou makę þi saulë clere[3];
He ordaynes hye thi place,
If þou þis lyfe will lere.

and seek solace in Him.

(7)

Thou kepe his byddynges teñ;
Halde the fra dedly syñ;
Forsake þe Ioy of meñ,
Þat þou his lufe may wyñ.

Keep His Ten Command-ments.

[1] MS. 'in thi thy thynkynge.' [2] MS. rubbed.
[3] *may* crossed out before *make* in MS.

Thi herte, of hym̄ sall̄ bryn̄;
  ȝo*ur* luſe sall̄ neu*er* twyn̄;
Langynge he will̄ þe len̄,
  To won̄ heuen̄ w*ith*-in.

He will make you long for Heaven.

(8)

Thow thynke of his mekenes
  How pur*e* þat he was borne;
Be-halde his bludy flesche
  His heide pungede w*ith* thorne.
Þi luſe, þat it noghte lesse,
  He sauede þe, for-lorne,
To s*er*ue hym in swetnes
  For all̄ þat haſe we sworne.

Behold His head pierced with thorns.

(9)

Festyn̄ þi herte to flee
  All̄ þis werldes care,
That þou in ryste may be
  Þou salfe þi saulës sare.
His luſe, take it to þe
  And luſe hym mare & mare,
His face þ*at* þou may see
  When þou sall̄ heþen̄ fare.

Flee from this world's cares.

Take Christ's love to you,

(10)

If þou be in fandynge,
  Of luſe þou has grete nede,
To stedde þe in stabillynge
  And gyffe þe grace to spede.
Thow duell̄ ay w*ith* þi kynge,
  And in his luſe þe ſede,
For littill̄ I haſe cunnynge
  To tell̄ of his fairhede.

which you so need.

Feed ever in Christ's love.

(11)

¶ Bot lufe hym at thi myghte
Whills þou ert lyfande here,
And luke vpe to þat syghte
Þat moñ be the so dere.
Say till hym̃ day and nyghte,
'Whem̃ may I neghe þe nere?
Rayse me vpe to þe, ryghte,
Thi melodye to here.'

(12)

In that lyfe þe stedde,
Þat þou be ay lufande,
And gyffe hym lufe to wedde,
Þat þou *with* hym will stande.
Ioy in thi breste es bredde
Whem̃ þou erte hym lufande;
Thi saule þan hase he fedde,
In swete lufe ay brennande.

(13)

¶ All vanytese for-sake,
If þou his lufe will fele;
Thi herte þou hym by-take;
He cane it kepe full wele.
Thi myrthe na mañ may make
Of Godd' es ilke a dele.
Thi thoghte, late it noghte qwake;
Thi lufe, late it noghte kele.

(14)

¶ Of syñ, þe bitt*e*rnes,
Thow flee ay faste þare fraa;
This werldes wikkednes,
Luke it noghte with þe gaa.

This erthely besynes,
  Þat hase meñ wirkede waa;
Thi lufe it wiłł make lesse,
  If þou it to þe taa.

(15)

¶ All we lufe soṁ thynge,
  Þat knawynge hase of skyłł,
And hafe þare in lykynge,
  When it may coṁ vs tiłł.
For-thi, doo Cristes byddynge,
  And lufe hym als he wiłł,
Whas lufe hase nane endynge,
  And Ioye *with*-owteñ iłł.

(16)

¶ Thay þat lufes fleschly,
  Ere lykenede to þe swyne:
In filthe þan wiłł þay lye,
  Thaire fairehede wiłł þay tyne.
Thaiꝛ lufe p*a*rtes purely
  And puttede es in pyne;
Swett*er* es lufe gastely,
  Þat neue*r*-mare wyll d[yme].

(17)

¶ If þou lufe whils þou may,
  The kynge of mageste,
Thi wa wendis a-way.
  Thi hele hyes to þe,
Thi nyghte t*ur*nes in-to day,
  Thi blysse moñ eue*r* be
When þou erte as I say,
  I pray þe thynke one mee.

(18)

¶ Our thoghtes sall we sette,
To-gedire in heuen to duelle,
For þare þe gude er mette,
Þat Christe haldes fra helle.
When we oure synns hafe grett,
Þe tythandes may we telle,
Þat we fra ferre hase fette
Þe lufe þat man sall felle.

(19)

¶ The werlde, caste it by-hynde,
And say 'Ihesu, my swete,
Faste in thi lufe me bynde,
And gyffe me grace to grete,
To lufe the, *turn*e my kynde,
And for to lufe the, I hete
That I thi lufe may fynde,
Þat will my bales wele bete.

(20)

¶ With lufe wounde me *with*-in,
And to þi lyghte me lede;
Thow make me clene of syn,
Þat me thare noghte þe drede.
As þou, to saue man-kyn,
Sufferd þi sydis to blede,
Gyfe me witt to wyn
The syghte of þe to mede.'

(21)

¶ His lufe es [pure] and trewe,
Who-so hym lufeande ware,
Sen firste þat I it knewe,
It kepide me fro care.

I fand it euer new
To lere me Goddes lare,
And now thaie me noghte rewe
Þat I haffe sufferde sare.

(22)

¶ In lufe thi harte þou heghe,
And fyghte to felle þe fende;
Thi dayes sall be vndreghe,
. . . . . .
Whenn thi ded neghes neghe,
And thow sall hepenn wende,
Thow sall hym see with eghe,
And cum to Criste, thi frende.

XVII. [WHAT THUNDER SIGNIFIES IN DIFFERENT MONTHS.]

[*Robert Thornton's MS.* (leaf 50).]

N*otandum*, þat by tokyns off þe Element þat falles In þe moneth, a man schall knawe Plenteth and darke By þe monethes.

In January. Thono*ur* In Ieneuere, sygnyfyes, þat seme ȝere, grette wyndys and grette plentye off cornes, and grette batall also.

In February. Thono*ur* In Feuerȝere, sygnyfyes, þat seme ȝere, þat mony men schall deye, and namlye rychys men.

In March. Thono*ur* In Marche, sygnyfyes, þat seme ȝere, grett wyndes, plentethe off cornes, and grette stryff a-manges þe peple.

In April. Thono*ur* In Auerell, sygnyfyes, þat seme ȝere to be Frutfull & mery, And also grette dede off wekkyde men.

In May. Thono*ur* In May, sygnyfyes, that same ȝere, wyckednese of frut; and grette havng*ur* In many place yt tokneysse.

In June. Thono*ur* In Iune, sygnyfyes, þat same ȝere, woddyse þat or wattyr with dent of wynde schall falle; & grette wodnese of wolüese & lyons þat ȝere schall be.

In July. Thono*ur* In Iuly, sygnyfyes, þat same ȝere, a gode ȝer; and grete synner schalle spytt.

[leaf 50 bk.] In October. Thono*ur*[1] In octobyr, sygnyfyes, þat same ȝere, grete wyndys & grete skantenesse of cornnys, & lytyll frowytese on trees.

In November. Thono*ur* In nouembyr, sygnyfyes, þat same ȝere, þat all thynges sall be frowtfull & mery, & also plentethe of cornne.

In December. Thono*ur* In Desembyr, sygnyfyes, þat same ȝere, plentethe of cornes, and mekyll whete and pesse, And reste amanges þe peple of þat rewme þ*er* yt falles In.

[1] The upper portion of the original f. 50–50 bk. is lost, hence the signification of thunder in August and September is missing.

[Leaf 51 a. Blank.]

XVIII.

[THE LAMENTATION OF A DYING SINNER.]

LAMENTACIO PECCATORIS.

(1)

Alł crystyn men þat wawkes me bye, [leaf 51 bk.]
Be-hold & see þis dulfuł seyght! Let all Christians look on me!
I beyd nothere to kawł nor to crye,
I am so dampyd, a wofuł weyght. I am damned.

(2)

Tayk heyd of me, both kyng & kneyt,
& mend yow heyr qwylles 3e have space; Mend your ways while you have time!
Fore qwen 3e haue lost euer-lastyng leght,
Fro mercy be gone, 3e gayt no grace.

(3)

Qwen I was 3owyng, es now er 3e,
Þan beyd I neuer a fayrere lyfe:
I spent my 3erys in vanite, I wasted my life, and I
In vane glory & in stryfe.

(4)

I had no hape, qwylles I was heyre,
To ryes & me repent;
Now am I broght apon a beyre:
Itt ys to lett, for I am schentt. am ruind.

(5)

Gret othes, to me þa war fuł ryfe, I swore
I had no grace for to a-mende;
I sparyd neuer noder madyn ne wyfe, and whored,
& þat hase browght me to þis ende;

(6)

In lecheri I led my lyfe:
Qwen I had God & gud at Wyll,
I sclew my self *with*-out a knyfe;
stuft, and In glotonye I toyk my fyll. 24

(7)

lazied. In sclewyth I lay, & sclepyd styll;
I was desauyd throw a tryst;
Þis dredful ded I druwe my tyll,
Now it is 'Had I but known my end!' And all ys tornyd to adywyst. 28

(8)

'Add I wyst' yt wyll not bee;
I wot I mune neu*er* more thweyn,
Fore hym þ*at* dyed for 3ow & me,
Rest not in your sin. Ryes, & rest not *in* 3owr synn![1] 32

[1] This line is repeated in the MS.

(9)

[leaf 51 bk., col. 2.] ¶ Qwen I was lapyd in synnys seyr*e*,
Sore to yow I mayk my mone,
Þ*er* meght me help no gud prayer;
I had no God but money. I had no God, bot gud a-lone. 36

(10)

¶ Qwen I was 3own, & in my flowres,
I was as blythe as byrd on breyr;
I was as young (?) blithe as a bird. Þ*at* garrys me suffer þese scherp schoris,
Now I suffer. And by þis bargan wond*er* deyr*e*. 40

(11)

Woe to them ¶ Woo to þes, wer-eu*er* þa bee,
That hase þ*er* v inwytt*es* to wyll,
who will not take warning by me! Þ*at* wyl not now tayk tent to me,
& knawe þe gud byfor þe yll. 44

(12)

¶ Pure, for fawt, ȝe lat not spyłł,
For & ȝe do, ȝowr ded ys deght;
The lust of ȝowr fleych wyl neu*er* ful-fyłł;
By-war in luste; fer not at ȝe lyght.

(13)

¶ In deligat metys I had gret delytt,
So had I wyne on-to my pay;
Þat garr*es* þes worm*es* on me to byt,
And euer þ*er* sang ys 'wyllossay!'

I ate and drank:
now dragons bite me.

(14)

¶ I meght not fast, nor I wold not pray;
I thoyt to a mendyd *in* my egge[1];
I draue eu*er* of, fro day to day,
And now am I lokyk[2] *in* a kage.

I wouldn't pray.
[1 age.]
[2 locked.]

(15)

¶ The kage, yt be on byrnyng fyer*e*,
Þat I am ordand in to dwełł:
Thys haue þa gyuyn me to my hyer*e*,
Eu*er* to last in þe pan*es* of helł.

Now I am in the fire
of Hell,

(16)

¶ Thus am I feterd w*ith* fendys so fełł,
As qwo bynd besse in-to a stałł:
Þ*er* ys no tong, my woo kan telł;
By-war, gud s*er*ys, of syche a falł!

bound by fiends like beasts in a stall.
Take warning by me!

(17)

¶ Gentyłł brother, haue in mynd,
Hyen qwen þou schałł weynd away;
To þi awyn sałł, be neu*er* onkynd,
Remember þ*at*, bothe nyght & day!

[leaf 52.]
Brother, be
not unkind to your soul!

(18)

Pray Christ to save you

¶ Full derly to hym̃ þat ȝe pray,
To hym þat was don a-pon a tre,
on Dooms-day! To safe ȝowr sallis on dowymysday.
Qwen all salles, sauyd mon be. 72

(19)

Then, no man can

¶ Than may þer, na *ler*nyd men for ȝow mute,
No iustys, nor no man of lawe,
For, & þa [do], þa be no buyt,
help you. Þer charter wyll not preyf worthe a hawe. 76

(20)

¶ Thus euery Man, ȝe tayk gud tent,
Euery Man in hys de-gre!
Me thynk I heyr a horn blowe:
Christian men, be warned by me All crystyn men, be war by me! 80

Explicit lamentacio.

XIX.

[*Robert Thornton's MS.*, leaf 176, col. 2.]

A charme for þe tethe werke.

Say þe charme thris, to it be sayd ix tymes,
And ay thris at a charemynge.

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(1)

I conjoure the, laythely beste, *with* þat ilke spere
þat Longyous in his hande gan̄ bere,
And also *with* ane hatte of thorne
þat one my Lordis hede was borne,
With alle þe wordis mare & lesse,
With þe Office of þe Messe,
With my Lorde and his xij postiłs,
With oure Lady and hir x Maydenys,
[With] Saynt Marg[a]rete þe quene,
Saynt Kat*er*in þe haly virgyne,
ix tymes Goddis forbott, þou wikkyde worme,
þat eu*er* þou make any rystynge;
Bot awaye mote þou wende,
To þe erde and þe stane!

I conjure you, loathsome beast,

by the Mass, by Christ, Our Lady, St. Margaret and St. Katherine,

to go away to earth.

(2)

Thre gude bre*þer* are ȝe;
Gud gatis gange ȝe!
haly thynges, seke ȝe;
he says 'wiłt ȝe telle me?'
he sais 'blissede Lorde, mot ȝe be!
It may neu*er* getyn̄ be,

You are 3 good brothers,

Seek holy things.

Lorde, bot *3our* willis be.'
Kneel down and swear to me. Settis doun appon *3our* knee,
Gretly athe suere *3*e me,
By Mary modir mylke so fre.
There es no man þat eu*er* hase nede,
*3*e schall hy*m* charme, & aske no mede;
I, Christ, will tell you the charm. And here sall I lere it the:—
As þe Iewis wondide me,
þay wende to wonde me fra þe grounde;
I helyd my selfe, bathe hale & sounde.
Go to the Mount of Olives, get oil of bays, put it thrice round the worm, Ga to þe cragge of Olyuete;
Take oyle de bayes, þat es so swete;
And thris abowte this worme *3*e strayke;
This bethe þe worme þat schotte noghte,
Ne kankire noghte, ne falowe noghte,
And als clere hale fra þe grounde
Als Ihesu dyde *with* his faire wondis.
þe Fadir, & þe Son, & þe Haly Gaste.
and bid it not stay, but go to earth. And Goddis forbott, þou wikkyde worme,
þat eu*er* þou make any ris[t]ynge or any sugorne![1]
Bot awaye mote þou wende,
To þe erth and þe stane!

[1] or any sugorne *interlined.*

GLOSSARY.

A.

a, *adj.* one, 3/18, 20, 16/10.
abowte-gangande, *prp.* surrounding, 49/6.
adywyst, *sb.* had-I-known (how it would have turned out), after-regret, 116/28; add I wyst, 116/29.
affy, *vb. inf.* trust, 103/214.
agaynestande, *vb. inf.* withstand, 18/21.
aghte, *vb.* 3 *sg. pr.* ought, 64/30, 74/400.
alegeance, *sb.* alleviation, relief, 9/5, 29/29.
alkyn, *adj.* all kinds of, all, 5/14, 7/30, 8/25.
als-swa, *adv.* also, 7/15.
al-þer-fyrste, *adv.* first of all, 42/10.
alþire-beste, *adj.* best of all, 32/36.
al-þir-firste, *adj.* first of all, 54/24.
al-þir-myghtyeste, *adj.* mightiest of all, 32/36.
alþirwyseste, *adj.* wisest of all, 32/36.
ambynowre, *sb.* almoner, 56/34.
anehede, *sb.* unity, 47/20, 21, 63/8.
anence, *prep.* anent, concerning, 3/4, 5/11.
anlypy, *adj.* single, 14/14.
anouren, *vb.* 3 *pl. pr.* honour, 23/13.
anoye, *sb.* annoyance, 13/30.
anykyn, *adj.* any kind of, 33/6.
aperte, *adv.* openly, 24/21; in apperte, 23/33; apertely, 47/28; appertly, 40/11.
appropirde, *vb. pp.* attributed, 21/28, 28/32, 33, 34, 48/5.
are, *adv.* before, 7/31.
arely, *adv.* early, 13/7, 60/16.
assethe, *sb.* satisfaction, 7/1.
assoylede, *vb. pp.* absolved, 6/36.
aste, *vb.* 3 *sg. pt.* asked, 98/35.
at, *conj.* that, 31/35, 32/10; *rel. pron.* which, 13/23, 24, 18/12, 13.
at, *prep.* to, 8/29, 26/22, 36/34.
athes, *sb. pl.* oaths, 7/3.
aughte, *sb.* property, possessions, 89/49.
aughten, *adj.* eighth, 6/18, 67/153 aughtened, 29/20.
autyr, *sb.* alter, 8/26.
auauntez, *vb.* 3 *sg. pr.* boasts, vaunts, 24/12.
auauntynge, *sb.* vaunting, 12/18.
avowtry, *sb.* adultery, 14/17.
avysede, *adj.* devised, contrived, 21/9.
awe, *vb.* 3 *sg. pr.* ought, 3/26, 5/10, 8/28; 3 *pl. pr.* 2/1.
awen, *adj.* own, 1/8, 5/1.
ayere, *sb.* air, 1/7.
ayers, *sb. pl.* hairs, 32/30.
aysell, *sb.* vinegar, 70/252.

B.

barett, *sb.* sorrow, pain, 100/117.
barne-tyme, *sb.* brood of children, 61/15.
bathere, *adj.* of both, 9/15.
bawndon, *sb.* control, power, 76/27.
baylyes, *sb. pl.* bailiffs, 55/14.
bayne, *adj.* prompt, ready, 100/97.
bed, *vb.* 3 *pl. pt.* offered, 70/250.
bedde, *vb.* 3 *pl. pt.* beseeched, 105/253.
bede, *sb.* prayer, 77/14.
bedyn, *vb. pp.* bidden, 3/2.
bekende, *vb.* 3 *sg. pt.* consigned, 100/96.
belde, *sb.* comfort, strength, 105/254.
bemes, *sb. pl.* trumpets, 89/37.
benyson, *sb.* blessing, 31/21.
bese, *vb.* 3 *sg. pr.* is, 91/94, 99/73.
besse, *sb. pl.* beasts, 117/62.
besy, *adj.* anxious, careful, 17/16.
besynes, *sb.* trouble, 38/19.
betakynde, *vb. pp.* betokened, 38/18.
bete, *vb. imp.* remedy, 81/71; *inf.* 112/152.
beteche, *vb.* 1 *sg. pr.* commend, 77/10.
bethe, *vb.* 3 *sg. subj.* foments, 120/34.
beyd, *vb.* 1 *sg. pr.* desire, crave, 115/3; 1 *sg. pt.* 115/10.

bigged, *vb. pp.* built, 106/11.
birdyn, *sb.* burden, child, 99/71.
bla, *adj.* livid, 94/58.
ble, *sb.* complexion, colour, 91/87; blee, 94/59.
blyn, *vb. inf.* cease, 74/415; blynnes, 3 *sg. pr.* 2/3, 10/30.
blyschede, *pp. adj.* worthy to be blessed, 41/31.
bodyly, *adv.* in the body, 4/12.
bollenynge, *sb.* swelling, 12/32.
bot if, *conj.* unless, 6/36, 8/31.
boustoure, *sb.* ruffian, tyrant, 100/117.
bouxome, *adj.* obedient, 6/2, 54/36.
bouxomnes, *sb.* obedience, 54/30.
bown, *adj.* ready, prepared, 70/253, 90/65.
brace, *vb. inf.* embrace, 91/92.
braste, *vb.* 3 *sg. pt.* burst, 44/23.
brede, *vb. pp.* bred, 14/8.
brennande, *vb. prp.* burning, 110/96.
bristes, *vb.* 3 *sg. pr.* bursts, 71/294.
brwke, *vb.* 1 *pl. pr.* enjoy the use of, profit by, 90/80.
brynnynge, *sb.* burning, 23/31.
bryste, *vb. inf.* burst, 59/25.
bufettes, *sb. pl.* blows, 68/202; bofetes, 42/36.
bun, *adj.* 99/71, *v.* bown.
burde, *vb.* 3 *sg. pt.* fell to, behoved, 94/64, 66.
buse, *vb.* 3 *sg. pr.* behoves, 89/38; bude, 3 *sg. pt.* 93/41.
bute, *sb.* remedy, 95/97; buyt, 118/75.
by, *vb. inf.* buy, redeem, 29/12, 36/3.
by-dene, *adv.* at once, 98/48.
byhouely, *adj.* helpful, needful, 5/21.
by-leue, *sb.* belief, 52/29, 30.
byrde, *sb.* woman, lady, maiden, 97/7, 99/71.
byse, *sb.* sort of fine stuff, 67/147.

C.

carpyng, *sb.* uttering, speaking, 7/35.
cayre, *vb. inf.* go, 98/46.
caytefly, *adv.* wretchedly, 40/19.
caytifede, *adj.* made captive, wretched, 38/28.
chasty, *vb. inf.* chastise, correct, 10/1, 22/26; chastied, *pp.* 22/25.
chaufe, *vb.* 3 *sg. pr.* make warm, 81/53.
chese, *vb. inf.* choose, 11/20, 29/36.
clergy, *sb.* clergydom, 103/210.
clethe, *vb. inf.* clothe, 9/27, 22/20; clede, 3 *pl. pt.* 69/222.
collacyone, *sb.* discourse, 23/26.
comforthe, *sb.* comfort, 55/20.
comfurthe, *vb. inf.* comfort, 55/2.
communers, *sb.* partakers, 1/11.
comonynge, *sb.* communion, 3/22.
comouns, *vb.* 3 *pl. pr.* commune, 3/24.
complyn, *sb.* last service of the day, 45/29.
conabilly, *adv.* suitably, 19/13.
conande, *adj.* cunning, skilful, 51/13.
conandely, *adv.* thoroughly, 14/33; cunnandely, 14/35.
conaundenes, *sb.* skill, wisdom, knowledge, 13/21.
conclude, *vb. inf.* confute, 90/67.
contekes, *sb. pl.* contests, 25/4.
contende, *vb. pp.* contained, 31/29, 38/12.
cop(p)e, *sb.* cup, 34/29, 30.
couaite, *vb. inf.* covet, desire, 27/36, 28/6; couayte, 1 *sg. pr.* 80/41; coueites, 3 *sg. pr.* 14/32; couaytes, 3 *pl. pr.* 27/22.
couetyse, *sb.* covetousness, 6/26.
cufere, *vb. inf.* cover, 90/77.
cun, *vb. inf.* know, 2/35, 14/27; 1 *pl. pr.* 10/6; 3 *pl. pr.* 2/28, 33; cunnes, 3 *pl. pr.* 14/31.
cunnynge, *sb.* knowledge, wisdom, experience, 24/27, 28/22, 29.

D.

dalfe, *vb.* 3 *sg. pt.* delved, 88/1.
darke = darthe, *sb.* dearth, scarcity, 114/2.
daynte, *adj.* precious, excellent, handsome, 97/17.
debonerte, *sb.* gentleness, mildness, 86/92.
dede, *sb.* death, 3/27, 4/22, 9/5, 27/18, &c.
dedeyned, *vb. pp.* displeased, 100/111.
defaste, *vb. pp.* defaced, 99/67.
defaute, *sb.* fault, want, 2/8, 28/30.
defendis, *vb.* 3 *sg. pr.* forbids, 29/26; defendyde, *pp.* 24/9, 26/30.
defule, *vb. inf.* trample under foot, spurn, 48/26.
delfynge, *sb.* burying, 102/154.
deligat, *adj.* delicate, 117/49.
demynge, *sb.* judging, 61/17.
dent, *sb.* blowing, 114/15.

dere, *adj.* dear, 94/64.
dere, *sb.* injury, 101/126.
derfe, *adj.* hard, brutal, 101/125.
dessayues, *vb.* 3 *sg. pr.* deceives, 25/26; dessayfede, *pp.* 18/14.
dill, *adj.* foolish, stupid, 101/125.
dispendis, *vb.* 3 *pl. pr.* spend, 31/17.
doghtyrs, *sb. pl.* daughters, 61/13.
doluen, *pp.* buried, 4/17.
domme, *adj.* dumb, 58/18.
dortoure, *sb.* dormitory, 53/15.
doungen, *vb. pp.* beaten, struck, 43/11.
dowte, *vb. inf.* fear, 23/28.
doynge owte, *sb.* turning out, 8/30.
dredles, *adv.* doubtlessly, 102/154.
drery, *adj.* sad, 85/52.
dreryly, *adv.* miserably, 32/29.
drewrye, *sb.* love, 81/65.
drowry, *sb.* gift, precious thing, 97/17.
druwe, *vb.* 1 *sg. pt.* drew, 116/27.
duellyde, *vb. pp.* remained, 18/35.
dule, *sb.* pain, suffering, grief, sorrow, 73/359, 100/112.
dule, *adj.* foolish, erring, 97/18.
dulful, *adj.* doleful, 115/2.
duse, *vb.* 3 *sg. pr.* does, 29/20; 3 *pl. pr.* 10/8, 13/6, 14/17.
dyme, *vb. inf.* grow dim, 111/128.
dynge, *adj.* worthy, 65/93.
dyspende, *vb.* 1 *pl. pr.* destroy, 23/5; *pp.* dissipated, 17/30.
dyssayued, *vb. pp.* deceived, 37/1.
dysses, *sb.* trouble, 26/7.
dyssessede, *vb. pp.* disseized, dispossessed, 7/5.

E.

efter, *prep.* according to, 5/27, 7/27, 9/10; eftere, 6/4; eftyre, 22/16.
eghe, *sb.* eye, 16/24, 35/24; eghne, *pl.* 53/11.
eke, *vb. inf.* increase, 73/348; ekes, 3 *pl. pr.* 54/18.
elde, *sb.* age, 2/30, 7/27, 8/28, &c.
encheson, *sb.* cause, occasion, 16/13, 27/19, 94/68.
endent, *vb. pp.* fixed in, inlaid, 97/17.
endeynede, *vb.* 3 *sg. pt.* condescended, deigned, 97/18.
enflawmes, *vb.* 3 *sg. pr.* inflames, 59/22.
er(e), *vb.* are, 3 *pl. pr.* 2/21, 5/10, 7/10, 30; erte, 2 *sg. pr.* 17/21.
euen, *adj.* equal, 3/13, 15; euynne, 4/30.
evencristen, *sb.* fellow-Christian, 5/12, 11/6, 12/22, 24/32, &c.
evenhede, *sb.* moderation, 11/29.

F.

faamen, *sb. pl.* foemen, enemies, 84/50, 101/128.
faas, *sb. pl.* foes, 11/25.
faere, *adj. cp.* fewer, 47/16.
falachipe, *sb.* fellowship, 19/23.
fallace, *sb.* deceitfulness, 90/77.
falles, *vb.* 3 *pl. pr.* belong, 2/20, 3/5, 6.
falowe, *vb.* 3 *sg. pr.* fades, 120/35.
fande, *vb. inf.* endeavour, try, tempt, 18/21; *imper.* 12/12, 107/5; fandes, 1 *pl. pr.* 6/7.
fandynge, *sb.* temptation, 11/26, 21/8.
fange, *vb.* 3 *sg. pt.* took, 93/45.
fawt, *sb.* fault, 117/45.
feblesce, *sb.* feebleness, 40/34.
feele, *adj.* many, 101/145.
felaschepe, *sb.* fellowship, 47/12, 13.
felawrede, *sb.* fellowship, 3/23.
fellenes, *sb.* terror, awfulness, 48/7.
fere, *adj.* able to go, strong, healthy, 88/11; ferre, 108/30.
fere, *sb.* companion, wife, mate, 99/60, 104/238.
ferly, *sb.* wonder, miracle, 99/86.
fermoresse, *sb.* hospital nurse, 57/24.
fermory(e), *sb.* hospital, infirmary, 53/23, 57/25.
fet, *vb.* 3 *sg. pt.* fetched, brought, 98/31; fette, *pp.* 112/143.
feule, *sb.* bird, 14/7; fewle, 88/12.
filede, *vb. pp.* fouled, defiled, 99/59.
flemede, *vb.* 3 *pl. pt.* put to flight, 101/128.
flesche-foldes, *sb. pl.* flesh, 90/56.
flom, *sb.* river, 68/175.
flytynge, *sb.* quarrelling, 13/1.
foghles, *sb. pl.* birds, 65/80.
foly, *vb. inf.* fool, 6/10.
fone, *adj.* few, 31/17, 99/86.
forbeddes, *vb.* 3 *sg. pr.* forbids, 6/10.
forboden, *vb. pp.* forbidden, 5/14, 6/20.
forbott, *sb.* prohibition, 119/11.
forbysen, *sb.* example, 73/361.
force, *sb.* necessity, 47/3.
for-do, *vb. inf.* destroy, 13/2.
forhewe, *vb. inf.* avoid, forsake, 12/4.

forluke, *sb.* foresight, providence, 4/20.
forme-fadyrs, *sb.* forefathers, 1/17, 21, 4/20.
for-thi, *conj.* therefore, 2/11, 28/29.
for-thi þat, *conj.* because, in order that, 2/4, 35, 14/15.
forthynkynge, *sb.* repentance, 8/18.
for-why, *conj.* because, 55/5.
founde, *vb. inf.* go, hasten, 85/70, 79.
fourtede, *adj.* fourth, 4/27.
fratour, *sb.* refreshment-room of monastery, refectory, 53/14, 56/27.
frayste, *vb. inf.* try, test, experience, learn, ask, 99/73, 101/146, 104/226, 237.
frele, *adj.* frail, 18/21.
frely, *adj.* free, noble, courteous, 99/74, 85.
fremmede, *adj.* not of kin, foreign, 6/11, 61/7.
frenes, *sb.* freedom, liberty, 40/34.
frowytese, *sb. pl.* fruits, 114/20.
frythe, *sb.* forest, 105/256.
fude, *sb.* offspring, person, 89/27, 93/23, 98/31, 99/74.
fule, *sb.* fool, 69/207.
ful(l)e, *adj.* foul, evil, 11/26, 30, 42/34.
fulle, *vb. inf.* foul, defile, 42/34.
fyaunce, *sb.* trust, 86/89.
fychede, *vb.* 3 *pl. pt.* fixed, 70/242.
fyle, *vb. inf.* defile, 68/182; fylede, *pp.* 98/28.

G.

gapaunde, *vb. prp.* gaping, 70/246.
garnere, *sb.* granary, 58/1.
garrys, *vb.* 3 *sg. pr.* makes, 116/39.
gase, *vb.* 3 *sg. pr.* goes, 90/54.
gastely, *adj.* spiritual, 10/28.
gate, *vb.* 3 *sg. pt.* begot, 75/11.
gates, *sb. pl.* roads, ways, 101/144, 119/16.
gayne, *adj.* convenient, 101/144.
gayt, *vb.* 2 *pl. pr.* get, 115/8.
gedyre, *vb. inf.* gather, include, 35/9; gedire, *sg. imper.* 48/18; gedyrde, *pp.* 48/19; gedirde, 32/12.
gelery, *sb.* deceit, trickery, 13/20.
gelouse, *adj.* jealous, 58/22.
gente, *adj.* noble, 97/15.
gere, *vb.* 3 *sg. pr.* causes, 13/8; gerte, *pp.* 7/4.
germandir, *sb.* (?) some precious stone, 97/15.
gerne, *adv.* eagerly, 101/143.
gernere, *sb.* garner, 53/24.
geste, *sb.* guest, 91/91.
gete, *sb.* jet, 97/15.
getes, *vb.* 3 *pl. pr.* beget, 5/33; getyn, *pp.* 4/9; get, 98/29.
gome, *sb.* man, 98/29.
gouernaylle, *sb.* ruler, 35/10.
grauen, *vb. pp.* buried, 29/12.
graythely, *adj.* well-formed, excellent, worthy, 98/29.
graythely, *adv.* quickly, readily, 101/144.
grete, *vb. inf.* cry, 103/187; grett, 3 *pl. pt.* 103/187.
greuosere, *adj. cp.* more grievous, more harmful, 14/18.
grewe, *sb.* Greek, 47/8.
gruche, *vb.* 2 *sg. imp.* grudge, 49/36.
grysse, *sb.* grass, 22/5.
gulyardy, *sb.* buffoonery, ribaldry, 37/6.
gun, *vb.* 3 *sg. pt.* began, 71/276, 92/20; 2 *sg. pt.* 72/336.
gysed, *vb.* 2 *sg. pt.* didst prepare, 101/143.

H.

habyde, *vb. inf.* abide, wait for, 89/47; habade, 3 *sg. pt.* 19/22.
hailsed, *vb.* 3 *pl. pt.* hailed, 101/149.
haldande, *sb. pl.* holders, possessors, 31/8.
halden, *vb. pp.* bound (under obligation), 38/13.
hale, *adj.* whole, sound, 8/26.
hally, *adj.* holy, 1/20, 27.
haloghes, *sb.* saints, 77/17; halous, 21/7; halowes, 5/28.
hape, *sb.* (good) fortune, 115/13.
hase, *vb.* 3 *sg. pr.* has, 1/21, 3/27; 3 *pl. pr.* 1/20, 2/8, 7/25.
hateredyn, *sb.* hatred, 12/24, 25/21, 41/1.
hatten, *vb. pp.* called, 12/21.
haunkede, *vb. pp.* entangled, 12/10.
hauntede, *vb. pp.* practised, 14/5.
hauynge, *sb.* possessions, power, 6/9.
hawe, *sb.* haw (fruit of hawthorn), 90/63, 118/76.
heghe, *adj.* high, 3/11.
heghenees, *sb.* haughtiness, 12/15.
heghyng, *sb.* exaltation, 24/6.
heide, *sb.* head, 109/60.
heldes, *vb.* 3 *sg. pr.* inclines, 25/18; helde, 3 *sg. pt.* 44/21.
hele, *sb.* health, salvation, 3/25, 5/34, 9/6.
hele, *vb. inf.* conceal, 46/7; helede, 3 *sg. pt.* 46/12.

heledide, *vb.* 3 *pl. pt.* submitted, 104/230.
helelynge, *sb.* concealing, 6/17.
helere, *sb.* healer, saviour, 67/140.
hende, *adj.* gracious, 99/80; hendeste, *super.* 104/229.
hendely, *adv.* graciously, 57/11.
herber(e), *vb. inf.* harbour, shelter, 9/28, 30/13.
herbery, *sb.* harbour, refuge, 30/19.
herere, *sb.* hearer, 12/30.
herne-panne, *sb.* skull, 69/226.
heryede, *vb.* 3 *sg. pt.* harried, 4/19.
hete, *vb.* 1 *sg. pr.* tell, promise, 89/50.
hete, *vb.* 1 *sg. pr.* grow hot, 112/150.
hethyng(e), *sb.* scorn, contempt, ridicule, 40/25, 42/33, 68/200.
hepen, *adv.* hence, 9/7, 105/261.
heuede, *sb.* head, power, 5/34; *adj.* chief, 12/2, 8.
heuenes, *sb.* heaviness, 14/2.
hey, *adj.* high, 4/30.
heyn, *adv.* hence, 85/70.
hide, *vb. pp.* hidden, 59/20.
highte, *vb.* 3 *sg. pt.* was called, 61/15, 16.
hippynge, *sb.* jumping over or omitting part of the service, 40/26.
homerynge, *sb.* muttering, 40/26.
horssyng, *sb.* equipage, 24/30.
howgates, *adv.* in what manner, how, 27/2.
hyen, *adv.* hence, 117/66.
hyghte, *vb.* 2 *sg. pt.* promised, 26/26; hyghttes, 3 *sg. pt.* 59/15.
hyne, *sb. pl.* servants, 104/230.
hynge, *vb. inf.* hang, 100/92.

I.

in-gate, *sb.* entrance, 53/9, 57/3.
inmanges, *prep.* among, 48/1.
inspayre, *sb.* breathing, breath, 75/7.
intill, *prep.* into, 10/33.
inwyttes, *sb. pl.* senses, 116/42.

iage, *sb.* jerk, 70/243.

K.

kan, *vb.* 2 *sg. pr.* knowest, 19/35.
kawl, *vb. inf.* call, 115/3.
kele, *vb. inf.* cool, 107/7; 3 *sg. pr.* 19/29.
kenn, *vb. inf.* teach, make known, 35/8; kennes, 3 *sg. pr.* 11/18, 16/20; kennde, 3 *sg. pt.* 31/30; kende, *pp.* 14/23, 22/31.
kennynge, *sb.* instruction, 22/24.
kide, *vb.* 2 *sg. pt.* didst show, 66/101.
knaue, *sb.* servant, 6/31, 102/168.
knaweliggynge, *sb.* knowledge, 59/19.
konn, *vb.* 3 *sg. pr.* knows, 29/36.
kychynnere, *sb.* cook, 56/20.
kye, *sb. pl.* cows, 22/20.
kynd(e), *sb.* nature, 3/28, 4/29, 32, 12/16.
kyndely, *adv.* by nature, 14/7, 8.
kynredyn, *sb.* kindred, 18/29.

L.

lache, *vb. inf.* seize, 13/32; laghte, 3 *sg. pt.* 105/258.
laddes, *sb. pl.* lads, men, 100/116.
lame, *sb.* loam, 88/5.
lange, *vb. inf.* long, 93/41.
langes, *vb.* 3 *pl. pr.* belongs, 1/27; langande, *prp.* 30/16.
large, *adj.* liberal, generous, 49/10, 13, 75/421.
latesommes, *sb.* tardiness, backwardness, 13/32.
lattly, *adv.* late, 18/13.
lawe, *adj.* low, 38/19.
lawede, *adj.* unlearned, lay, 5/26.
lawede, *vb.* 3 *sg. pt.* lowered, humbled, 34/7.
layke, *sb.* sport, amusement, 40/25.
laytheste, *adj.* most hateful, 100/115.
ledden, *vb.* 3 *pl. pt.* led, 100/116.
lede, *sb.* man, person, people, land, 97/20, 100/115, 103/211, 104/243.
lefe, *vb. inf.* leave, abandon, 35/30.
leffe, *vb.* 1 *sg. pr.* believe, trust, 74/410.
lefte, *vb.* 3 *sg. pr.* lift, 48/20.
lefulle, *adv.* permissible, lawful, 8/4.
lele, *adj.* faithful, 32/26.
lelly, *adv.* faithfully, 26/24, 95/87.
len, *vb. inf.* give, lend, 109/55; lennes, 2 *sg. pr.* 77/5.
lende, *vb. inf.* remain, reside, tarry, 98/47, 99/78, 103/211; 3 *sg. pr.* 80/47.
lere, *vb. inf.* teach, learn, 2/10, 30; leres, 3 *sg. pr.* 26/8; lere, 3 *pl. pr.* 2/27; lerede, *pp.* 2/5.
lerede, *adj.* learned, 5/26, 8/7.
leryng, *sb.* learning, 1/26.
les(s)e, *vb. inf.* loose, 6/22, 7/4.
lesses, *vb.* 3 *sg. pr.* lessens, 24/16.
lessynge, *sb.* lessening, 9/7.
lesynge, *sb.* lying, 92/4; *pl.* lies, 6/21.

lete by, *vb.* 3 *sg. pt.* esteem, value, 97/20; lett, 3 *pl. pt.* 103/192.
lettes, *vb.* 3 *sg. pr.* hinders, 11/30, 14/3, 78/3; lettis, 3 *pl. pr.* 26/4.
leue, *sb.* belief, 14/16.
leue, *vb.* 1 *pl. pr.* believe, 5/13.
leue, *adj.* dear, beloved, 54/19.
lewde, *adj.* unlearned, lay, 8/7.
lewte, *sb.* loyalty, 57/24.
lodde, *sb.* people, men, 90/55.
lofe, *vb. inf.* praise, glorify, 34/1; louede, *pp.* 33/9.
loos, *sb.* praise, 24/28.
lorne, *vb. pp.* lost, 67/141.
losengery, *sb.* flattery, 26/6.
lowssynge, *sb.* loosing, setting free, 9/16.
lowte, *vb.* 1 *pl. pr.* bow, worship, 5/13.
lufe-frayners, *sb. pl.* love-seekers, 62/7.
lugede, *vb. pp.* lodged, 97/5.
lurdans, *sb. pl.* lazy persons, rascals, 100/115.
lyfelade, *sb.* livelihood, 6/8.
lygge, *vb. inf.* lie, 59/28.
lyghte, *adj.* easy, 18/21.
lyghtenes, *sb.* alleviation, ease, 9/5, 40/33, 41/6.
lyghtly, *adv.* easily, 14/6.
lyghtnes, *vb.* 3 *sg. pr.* enlightens, 59/19.
lykande, *adj.* pleasing, 12/15.
lykede, *vb.* 3 *sg. pt.* pleased, 92/16.
lyknes, *sb.* comparison, 24/18.
lykynge, *sb.* pleasure, 5/29, 11/30.
lyne, *sb.* linen, 22/20.
lyte, *sb.* tardiness, 13/32.
lythe, *sb.* people, men, tenants, 6/26, 7/5; lythes, 98/48.

M.

male-eese, *sb.* distress, discomfort, 19/31.
malese, *sb.* malice, 61/18.
mane, *sb.* complaint, 80/29.
mase, *vb.* 3 *sg. pr.* makes, 17/10; 3 *pl. pr.* 58/25.
maun, *vb.* 1 *pl. pr.* must, 8/23.
mawmetis, *sb. pl.* idols, 103/216.
mawmetryes, *sb.* idolatries, 5/15.
mayne, *sb.* power, 91/87, 101/140.
maystry, *sb.* mastery, dominion, 103/216.
medles, *adj.* profitless, 40/26.
mekill, *adj.* & *adv.* much, many, 1/19, 20, 2/4.
mekillnes, *sb.* greatness, 80/32.
mekyde, *vb. pp.* humbled, made meek, 22/30.
mele, *vb. inf.* speak, 103/186.
mene, *vb. inf.* moan, communicate, tell, 98/28, 44; 1 *sg. pr.* 85/51.
menesyng, *sb.* mention, 98/34.
mengede, *vb. pp.* mixed, 5/3.
menskede, *vb.* 3 *pl. pt.* honoured, 105/255.
menȝe, *sb.* household, 24/30, 104/234.
merrede, *vb.* 3 *sg. pt.* hindered, 103/215.
merres, *vb.* 3 *sg. pr.* hinders, 88/4.
merryng, *sb.* marring, impairment, 4/6.
mesure, *sb.* moderation, 28/13.
mete, *adj.* fit, meet, 4/30.
methe, *adj.* modest, 99/57.
methe, or methefulness, *sb.* temperance, 11/28.
mett, *sb.* measure, 11/32.
mobles, *sb. pl.* movable goods, 98/43.
moghte, *vb.* 3 *sg. pr.* might, 18/1; 6.
momellynge, *sb.* mumbling, 40/26.
mon, *vb.* 3 *sg. pr.* will, 89/41; 1 *pl. pr.* 90/75; 2 *pl. pr.* 54/11.
mone, *vb. sg. imp.* communicate, tell, 104/239.
mortasse, *sb.* mortise, 70/242.
mot, *vb.* 3 *sg. pr.* must, 62/14.
mouande, *vb. prp.* moving, 64/43.
mukke, *sb.* muck, 17/21.
mune, *vb.* 1 *sg. pr.* shall, 116/30.
mute, *vb. inf.* plead, 118/73.
mynynge, *sb.* lessening, 4/6.
mysdose, *vb.* 3 *pl. pr.* do amiss, 10/4.
mysese, *sb.* distress, misery, 30/23.
myster, *sb.* need, 9/31, 25/35, 27/9, &c.
mystraste, *vb. inf.* doubt, 36/8.
mytir, *sb.* mitre, 105/255.

N.

namely, *adv.* especially, 2/13.
nate, *sb. pl.* cattle, 22/19.
neddyrs, *sb. pl.* adders, 17/24.
nede, *adv.* of necessity, 47/14, 21.
neese, *sb.* nose, 17/1; nese, 48/31.
neghe, *vb. inf.* approach, 110/86.
nesche, *vb. inf.* soften, 33/11.
neuen, *vb.* 1 *pl. pr.* name, 5/22; neuenede, *pp.* 13/4; nevynn, *inf.* 17/23.

noblaye, *sb.* splendour, grandeur, 12/16.
noresche, *vb. inf.* nourish, 64/44.
noyande, *adj.* hurtful, 22/22, 65/63.
noye, *vb. inf.* annoy, hurt, 22/29.
noye, *sb.* hurt, injury, 26/6, 88/6.
nyende, *adj.* ninth, 6/24.

O.

o, *prep.* of, from, 90/55.
oftesythe(s), *adv.* often, 2/6, 13/7.
okyr, *sb.* usury, 13/19.
one, *prep.* in, on, 2/16, 3/2, 4/21, &c.
or, *adv.* before, 90/54.
orloge, *sb.* timepiece, 60/16, 17.
ouerhope, *sb.* over-confidence, 11/2.
ouermekill, *adv.* too much, 11/24.
ouer-tane, *vb. pp.* overcome, 58/10.
ouþer . . . or, *conj.* either . . . or, 37/30.
owterage, *sb.* excess, 11/29.

P.

parischennes, *sb.* parishioners, 2/26.
pay(e), *sb.* satisfaction, 107/2, 117/50.
pay(e), *vb. inf.* please, satisfy, 10/27, 40/23, 57/20; payes, 3 *pl. pr.* 56/1.
pelars, *sb. pl.* pillars, 52/36.
penetancere, *sb.* one who imposes penance, confessor, 58/32.
perawnter, *adv.* peradventure, 2/8.
pereles, *adj.* peerless, 98/38.
perry, *sb.* precious stones, 97/16.
pertenande, *adj.* pertaining, 28/8.
petance, *sb.* share, provision, 59/13.
pete, *sb.* pity, 20/23.
poleschesy, *sb.* 57/30.
pouste, *sb.* power, 68/168, 98/38.
preste, *adv.* quickly, readily, 91/91.
preue, *adj.* intimate, 99/83.
pungede, *vb. pp.* pricked, 109/60.
pure, *adj.* poor, 11/14, 31/3, 117/45.
puruaye, *vb. inf.* provide, 28/22; purvayede, *pp.* provided, 22/15.
purueance, *sb.* providence, 76/19.
pyssmowre, *sb.* ant, 22/33.
pystill, *sb.* epistle, 2/12, 11/8.

Q.

qwaynte, *adj.* skilful, clever, 18/1.
qwayntyse, *sb.* skill, wisdom, 108/38.
qweire, *sb.* choir, 40/14.
qwerte, *sb.* sound health, 108/30.
qwykke, *adj.* living, 3/29, 65/74.
qwylles, *adv.* while, 115/6.

R.

racede, *vb.* 3 *sg. pt.* tore, 69/219.
rathely, *adv.* quickly, 90/64.
raue, *vb.* 3 *pl. pt.* broke, opened, 44/24, 70/245.
rauesches, *vb.* 3 *sg. pr.* ravishes, 56/15; raueschede, *pp.* 58/10.
raughte, *vb. pp.* reached, given, 89/49.
rawe, *sb.* row, 89/37.
reall, *adj.* royal, 67/142.
relyede, *vb.* 3 *sg. pt.* rallied, 97/6.
resafe, *vb. inf.* receive, 57/11; reschayfe, 27/1; rescheyue, 8/28; ressayfes, 2 *sg. pr.* 45/28; ressayues, 3 *pl. pr.* 7/28; ressayfede, 2 *sg. pt.* 45/28; rescheyuede, *pp.* 17/29.
reste, *sb.* arrest, 25/12.
reuer, *sb.* river, 52/5.
reuthe, *sb.* sorrow, sadness, 94/61.
reuyng, *sb.* robbing, 6/16.
rewly, *adv.* sadly, dreadfully, 89/37.
rewme, *sb.* realm, 55/14.
ruggede, *vb.* 3 *sg. pt.* tore, 90/66.
rynnand, *adj.* smooth, fluent, 36/31.
rysesynge, *sb.* rising, 4/26.
ryste, *sb.* rest, peace, 53/6, 55/16, &c.
ryuely, *adv.* frequently, 7/9.

S.

saghe, *vb.* 1 *pl. pt.* saw, 35/23; 2 *sg. pt.* 84/40.
salfe, *vb. imp.* salve, 109/68.
samen, *adv.* together, 3/33, 9/15, 10/32; samenly, 3/14.
sane, *vb. inf.* heal, 93/40. *Cotgr.* '*Sauer.* To cure, heal, or make whole.'
sassyng, *sb.* holding, observing, 67/157.
sauoyre, *sb.* pleasure, 59/8, 19.
saynede, *vb.* 2 *sg. pt.* didst bless, 102/173, 104/227, 228.
schede, *vb. inf.* divide, separate, 64/45.
schenchipe, *sb.* ignominy, punishment, 22/16.
schente, *vb. pp.* disgraced, confounded, 84/34.
schere, *vb. inf.* cut, 67/161.
schire, *adj.* pure, 59/11.
scho, *pron.* she, 35/2, 4.
schope, *vb.* 3 *sg. pt.* shaped, created, 75/3.

schoris, *sb. pl.* pangs, pains, 116/39.
schotte, *vb.* 3 *sg. pr.* 120/34.
sckathe, *vb. inf.* injure, 27/33.
segge, *sb.* man, 101/142.
seghes, *vb.* 3 *sg. pr.* sees, 46/26.
sek(e)nes, *sb.* sickness, 4/24, 9/5, 30.
sekerly, *adv.* securely, certainly, 38/13.
sekyr, *adj.* secure, 10/28.
selcouthe, *adj.* strange, wonderful, 100/88.
sely, *adj.* happy, 54/5; ceiy, 54/17.
sembyll, *vb. inf.* assemble, gather, 57/31.
semle, *sb.* meeting, battle, 101/142.
sen, *conj.* since, 43/26, 46/28.
sere, *adj.* several, particular, 3/18, 12/18, 65/62, 98/36; *adv.* severally, 65/59.
serues, *vb.* 3 *sg. pr.* deserves, 5/2.
sesede, *vb. pp.* seized, possessed, 72/340.
seyn, *adv.* afterwards, 93/27.
seynge, *sb.* seeing, 16/24.
seys, *vb.* 3 *sg. pr.* sees, 58/11.
skikk ande skekke, *vb. inf.* rob and plunder, 90/59.
skillwyse, *adj.* possessed of reason, reasonable, 1/14, 8/31, 9/4.
skornande, *vb. pp.* mocking, 69/228.
skourgegynge, *sb.* scourging, 69/215.
skowreghide, *vb. pp.* scourged, 69/211.
skyll, *sb.* reason, 1/8, 22/19.
skyum, *sb.* scum, 18/26.
sla(a), *vb. inf.* slay, 27/14, 85/65; 1 *pl. pr.* 6/5; 3 *pl. pr.* 12/9; slaas, 3 *sg. pr.* 12/13; slaes, 27/17; slane, *pp.* 80/31.
slake, *vb. inf.* slacken, 95/105.
slawenes, *sb.* sloth, 13/29.
sleghenes, *sb.* wisdom, sagacity, 11/17.
sleghte, *sb.* wisdom, sagacity, 11/16.
slewthe, *sb.* sloth, 13/29.
slokyns, *vb.* 3 *sg. pr.* extinguishes, 25/8.
slyke, *adj.* such, 56/32, 58/13.
smate, *vb.* 3 *sg. pt.* smote, 43/1.
sonne, *adv.* soon, 35/29.
sothefaste, *adj.* true, 3/11, 8/18; sothefastly, *adv.* 3/13.
sowe, *vb. inf.* grieve, 85/72.
sown, *vb. inf.* sound, 12/24.
sownnes, *vb.* 3 *sg. pr.* sounds, 48/7.
sparre, *vb.* 2 *sg. imp.* bar, close, 53/7.
spensere, *sb.* butler, steward, 56/33.
speres, *vb.* 3 *sg. pr.* bars, fastens, 57/2.
spire, *vb. inf.* inquire, 88/2.
spousebreke, *sb.* adultery, 14/18.
spyll, *vb. inf.* destroy, perish, 72/324, 93/39.
spytt, *for* spyll, *vb. inf.* 114/18.
stabill, *vb. inf.* establish, 55/14; stabylls, 3 *sg. pr.* 58/6.
stalleworthe, *adj.* stalwart, strong, 8/14.
stalworthenes, *sb.* strength, stalwartness, 25/33, 26/11.
stallworthy, *adv.* stalwartly, courageously, 26/9.
stamerynge, *sb.* hesitation, 14/10.
stedde, *vb. inf.* place, 109/75.
stede, *sb.* place, 8/17, 22/14.
steighe, *vb.* 3 *sg. pt.* ascended, 29/15; stey(e), 4/28, 33; stey, 2 *sg. pt.* 73/367.
steke, *vb.* 2. *sg. imp.* shut, close, 53/11.
steskys *for* stekys, *vb.* 3 *sg. pr.* fastens, shuts, 53/4.
steuene, *sb.* voice, 79/11.
stowrrys, *sb. pl.* conflicts, pangs, 106/12.
strange, *adj.* strong, 55/6.
strayke, *vb.* 3 *pl. pr.* rub gently, 120/33.
strydand, *prp.* striving, throbbing (with more than usual force), 79/248.
strynde, *sb.* generation, 93/27.
stynte, *vb. inf.* stop, 72/339.
styre, *vb. inf.* move, 67/162.
sudayne, *adj.* sudden, 76/36, 77/20.
suellynge, *sb.* swallowing, 17/1; sweloynge, *sb.* 48/25.
suget, *sb.* subject, 64/41; sugettes, *pl.* church-members, parishioners, 2/27, 31.
suggeourned, *vb.* 2 *sg. pt.* didst sojourn, 101/141.
surquytry, *sb.* presumption, 24/10.
suyle, *sb.* soil, country, 101/141.
swelowe, *vb. inf.* swallow, 70/254; swelawes, 3 *sg. pr.* 48/31.
swetis, *vb.* 3 *sg. pr.* sweats, 56/22.
sybb(e), *adj.* near of kin, related, 6/11, 14/20, 99/69.
syll, *sb.* floor, earth, 103/201.
syment, *sb.* cement, 52/31.
synner, *sb.* (?) error in transcription, 114/18.
synows, *sb. pl.* sinews, 69/236.
syte, *sb.* pain, 12/21.
sythes, *sb. pl.* times, 18/4.

T.

taa, *vb.* 2 *sg. pr.* take, 111/112; tase, 3 *sg. pr.*, 8/32, 33; 3 *pl. pr.* 9/9; tane, *pp.* 4/17, 7/34, &c.
tades, *sb. pl.* toads, 17/24.
taken, *vb. pp.* indicated, 38/14.
tane, *adj.* one, 7/11.
temperoure, *sb.* temper, 25/3.
tente, *vb. inf.* try, 5/29.
thede, *sb.* people, country, 100/113.
thee-banes, *sb. pl.* thigh-bones, 45/2.
thewe, *sb.* virtue, 10/19, 27; *pl.* 52/16, 57/9.
thir, *pron. nom. pl.* these, 4/1.
thole, *vb. inf.* suffer, 70/271; tholede, 2 *sg. pt.* 70/272; 3 *sg. pt.* 4/12, 56/18.
thole-mode, *adj.* patient, 10/3.
thonour, *sb.* thunder, 114/4.
thraly, *adv.* boldly, severely, 100/114.
threhed, *sb.* trinity, 63/7.
threted, *vb.* 3 *pl. pt.* oppressed, 100/114.
thweyn, *vb. inf.* (?) (a word ending in *-in* is wanted, to rhyme with *sin*).
till, *prep.* to, 1/27, 4/2, 9/34, &c.
tite, *adv.* soon, quickly, 20/1.
to-braste, *vb.* 3 *pl. pt.* burst asunder, 69/236.
to-reuen, *vb. pp.* torn, 69/213.
tother, toper, *adj.* other, second, 3/11, 7/12, 11/7.
traiste, *vb. inf.* trust, hope, 10/33, 11/2; traystes, 3 *pl. pr.* 5/17.
trauelde, *vb. pp.* troubled, 18/15.
tray, *sb.* trouble, annoyance, 1/25.
trayste, *sb.* trust, faith, 10/30, 31, 28/17.
traystely, *adv.* trustfully, confidently, 36/15.
trouthe, *sb.* faith, belief, 45/23, 46/10.
trow(e); *vb. inf.* believe, 3/9, 10, 47/4; trowes, 1 *pl. pr.* 45/24; trowande, *prp.* 21/5.
trowyng, *sb.* believing, 38/17.
twesste, *adj.* twelfth, 67/163.
twyn, *adj.* two, 13/17.
twyn, *vb. inf.* separate, 18/3, 21/12; twynnede, *pp.* 33/16.
tyne, *vb. inf.* lose, 111/124; tynes, 2 *sg. pr.* 40/20; tynt(e), *pp.* 17/31, 19/17, 66/128.
tyte, *adv.* soon, quickly, 23/26, 32/27.
tythandes, *sb. pl.* tidings, 112/142.

þ.

þan, *pron. acc.* them, 18/33.
þase, *pron.* those, 12/1.
þere, *adj.* these, 38/20.
þof(e), *conj.* though, 7/6, 33/29, 40/8.
þusgate, *adv.* in this way, thus, 20/11.

V.

venqwyste, *vb. pp.* vanquished, 94/75.
verray, *adj.* true, 45/26, 79/5, 86/87.
verraymente, *adv.* truly, 84/36.
versy, *vb. imp.* repeat verses, 40/16.
vesete, *vb. inf.* visit, 9/29.
vesettis, *vb.* 3 *sg. pr.* clothes, 90/73; vesete, *pp.* 20/20.
vgglynes, *sb.* abhorrence, detestation, 45/18.
vmbethynke, *vb. sg. imp.* think, take heed, 17/27, 26/34.
vmbythynkynge, *sb.* meditation, 17/16.
vmbylowkede, *vb. pp.* included, 7/10.
vn-bouxsomnes, *sb.* disobedience, 12/19, 24/7.
vndirlowttes, *sb.* dependants, 2/13.
vndirtane, *vb. pp.* undertaken, 55/10.
vndreghe, *adj.* impatient, 113/171.
vndrone, *sb.* the time about 9 o'clock in the morning, 43/7, 73/376.
vnhamlynes, *sb.* want of familiarity, affectation, 12/19.
vnkyndly, *adj.* unnatural, 24/6.
vnmyste, *adj.* (?) not missed, obtained, 105/255.
vnskilwyse, *adj.* unreasonable, 13/5.
vnthewes, *sb. pl.* vices, 57/1.
vntill, *prep.* unto, 2/22, 9/22, 10/7.
vppe-rysynge, *sb.* resurrection, 3/26.

W.

wakire, *adj.* watchful, 54/20, 60/15.
wakkyn, *vb. inf.* wake up, 60/16; wakyns, 3 *pl. pr.* 60/18, 19; wakenede, *pp.* 60/26.
wandes, *sb. pl.* rods, 102/171.
wandreth, *sb.* misery, distress, 11/23.
wanes, *sb. pl.* dwellings, houses, property, 98/45.
waresche, *vb.* 3 *sg. pr.* protects, cures, 25/30.
warre, *adj.* cautious, 54/20.
was, *sb.* torch, 91/89.

wate, *vb.* 1 *sg. pr.* know, 34/10; 2 *sg. pr.* 30/32; 3 *sg. pr.* 9/3.
wathes, *sb. pl.* dangers, 11/17.
wattyr, *sb.* water, 114/15.
wawkes, *sb.* watch, dying person, 115/1.
waxande, *vb. prp.* growing, 21/32.
wayke, *adj.* weak, 55/9.
wayknes, *sb.* weakness, 41/2.
wele, *adv.* well, 3/33.
weled, *vb.* 3 *pl. pt.* chose, 105/252.
wemles, *adj.* without harm or blemish, spotless, 20/21, 67/133.
wende, *vb. inf.* go, 3/33.
wenys, *vb.* 3 *sg. pr.* thinks, 24/11.
were, *sb.* doubt, 8/8.
werede, *vb.* 2 *sg. pt.* didst keep off, 99/56.
weryede, *vb.* 3 *pl. pt.* cursed, 103/195.
wetandly, *adv.* knowingly, 7/3, 72/314.
whanhope, *sb.* despair, 10/33.
whatekyn, *adj.* what kind of, 89/35.
whe̓per so, *pron.* whoever, whichever, 5/2, 14/21.
whe̓per-som, *adv.* wheresoever, 41/33.
whethir, *conj.* still, nevertheless, 3/16.
whethire so, *pron.* whichsoever, 11/23.
wiet(e), *vb. inf.* know, 9/23, 26/19; 2 *sg. imp.* 21/21.
wighte, *adj.* strong, vigorous, 57/26.
wilnes, *vb.* 3 *sg. pr.* desires, 12/33.
with, *prep.* by, 4/13.
witte, *sb.* knowledge, 23/34.
witterly, *adv.* surely, 60/29.
witterwyssynge, *sb.* guidance, instruction, 14/10.
witty, *adj.* wise, 55/21.
woddyse, *sb. pl.* woods, 114/14.
wode, *adj.* mad, 71/305.
wodnese, *sb.* madness, 114/15.
wone, *sb.* store, plenty, 102/179; wane, 102/181.
wonn, *vb. inf.* live, dwell, 82/80; wonne, 1 *sg. pr.* 76/44.
wonnynge, *sb.* dwelling, 64/40.
worthe, *vb. inf.* become, 61/25.
wounte, *vb.* 3 *sg. pt.* was accustomed, 48/1; *pp.* 13/20.
wreke, *vb. inf.* avenge, 12/33.
wrenkis, *sb. pl.* wiles, tricks, 55/5.
wrethe, *sb.* anger, wrath, 12/31, 107/10.
wrethe, *vb. inf.* anger, 71/292; 2 *sg. imp.* 50/1.
wyes, *sb. pl.* men, 102/159.
wyet(e), *vb. inf.* know, 17/26, 21/23.
wyghtes, *sb. pl.* creatures, 61/35.
wyll, *adj.* wild, ignorant, self-willed, 9/35.
wyllosay, *sb.* (what) wilt-thou-say, or, more probably an exclamation like *walaway*, 117/52.
wyllylyere, *adv.* more readily, 60/17.
wysse, *vb. inf.* guide, teach, show, 9/35, 72/319; *sg. imp.* 97/13; wysses, 3 *sg. pr.* 11/17.
wytes, *vb.* 3 *sg. pr.* departs, goes, 107/4.

ȝ.

ȝelde, *vb. inf.* requite, 95/86.
ȝeme, *vb. inf.* take care of, keep, observe, 79/19; ȝemes, 3 *sg. pr.* 7/19, 11/30, 53/33.
ȝerely, *adv.* year by year, 58/24.
ȝerne, *vb. inf.* desire, 6/32; 1 *pl. pr.* 6/24, 29; ȝernes, 3 *sg. pr.* 5/30.
ȝode, *vb.* 3 *sg. pt.* went, 41/33, 99/71.
ȝolden, *vb. pp.* paid, 26/25.
ȝonge, *adj.* young, 102/183.

Y.

ynence, *prep.* anent, concerning, against, 26/30, 34/13.
yrke, *vb. inf.* to feel dislike, 25/7.

INDEX OF NAMES.

A.

Apocalips, 101/130.
Asye, Asia, 100/101.
Atemperance, Waiter, 56/27.
Austyn, Saynt, 22/13, 36/2, 59/26.

B.

Barthilmewe, Saynte, 55/28, 32.
Bedleme, 97/7.
Bernarde, Sayne, 16/20, 31/2, 59/31.
Bowsomnes, Damsel, 52/17.

C.

Charite, Abbess, 54/4.
Contemplacione, Builder, 53/14.
Craton, 103/210.
Curtasye, Receiver of Guests, 57/10.

D.

Damesele Conande and Wysse, þat es callede Meditacyone, Storekeeper, 57/29.
Danyele, 55/12.
Dauid, 52/29.
Denyse, Saynte, 58/20.
Deuocion, Cellaress, 53/23, 56/16.
Discrecyone, Treasurer, 55/21.
Domycyane, Domitian, 100 / 111, 101/141.
Drede, Porteress, 56/35.
Drucyane, 102/153.

E.

Envye, Damsel, 61/15.
Ephesym, Ephesus, 101/144.

F.

False Demynge of Oþer, Damsel, 61/17.
Forte, Damsel, 52/35.

G.

Gabrielle, 39/3.
Gaytryge, Dan Iohn, 1/1.
Gelosye, Time-keeper, 60/14.
Gregore, Saynt, 37/7.
Gruchynge, Damsel, 61/16.

H.

Herod, 69/206.
Honeste, Mistress of the Novices, 57/5.

I.

Iewes, 68/194, 196, 69/231.
Iewry, 70/259.
Ihesu Criste, 31/1, &c.
Iob, 59/31.
Iohn, Sayn, 11/7, 14/34, 68/174.
Iourdane, 68/175.
Iubilacion, Chantress, 56/5.
Iudas, 68/193, 71/298, 304.

K.

Katerin, Saynt, 119/10.

L.

Largesse, Nurse, 57/28.
Lewte, Nurse, 57/24.
Longyous, Longinus, 119/2.
Luffe of Clennes, Maiden, 51/14.

M.

Margarete, Saynt, 119/9.
Marye, Saynte, 79/1, 84/35.
Mathewe, Sayne, 9/24.
Meditacion, Builder, 53/24.
Meditacyone, Store-keeper, 57/30.
Mekenes, Maiden, 51/19.
Meknes, Sub-prioress, 54/29.
Mercy, Almoner, 56/34.
Michaelle, 39/3.
Miserecorde, Damsel, 52/18.

N.

Nabogodhonosore, 55/13.
Nassyngton, William, 63.

O.

Olyuere, Cragge of, 120/31.
Oracion, Builder, 53/14.
Orysone, Chantress, 55/23.

P.

Pathmos, Patmos, 101/129.
Paule, Sayn, 2/12, 16/5, 40/11.

Penance, Cook, 56/20.
Pete, Butler or Pittancer, 56/32, 58/32.
Pilate, 69/210, 212, 232.
Poleschesy, Store-keeper, 57/30.
Porte Latyn, 100/116.
Pouerte, Maiden, 54/20.
Predicacion, Builder, 53/13.
Pride, Damsel, 61/16.

R.

Raphaelle, 39/3.
Resone, Purveyor, 57/22.
Rewfulnes, Builder, 53/23.
Rightwynes, Maiden, 51/14.
Rome, 55/13.

S.

Salomon, 52/25.
Scrifte, Builder, 53/13.
Sobirnes, Reader, 56/29.
Sufferance, Damsel, 52/35.
Symplese, Receiver of Guests, 57/15.

W.

Wysdome, Prioress, 54/22.

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